The False God

Evidence Against Yahweh

By Theodor Fritsch

Translation based on the Eighth Edition
Leipzig, Hammer-Verlag, 1921
Foreword based on the Westland Publishing House
Amsterdam, 1941

Initial notes

Below is the magnificent book “The False God – Evidence Against Yahweh” written by Theodor Fritsch. This translation is based on the Eighth Edition, published in 1921 in Leipzig, translated directly from German into English. To do this, I used Grok (from xAI) and made the corrections. I must confess that I am very much an amateur in this field, so it is very likely that there are translation errors that I overlooked. However, despite all these difficulties, the entire work has been completely translated and made available to all those interested.
It is also important to note that the inspiration for this translation was “Berserker Books,” where I found this wonderful work. However, it was incomplete. That is why I decided to ‘translate’ it here, using the original version and adding the prologue found in the “Yahweh, the False God” version from the aforementioned library.

Important clarification: I do not intend to take any credit, as the work was translated using AI, and to be honest, I am not so shameless as to claim the work of a machine as my own. Therefore, all credit goes to Theodor Fritsch, and Berserker Books.

Sincerely,
A.V.

Foreword

The republication of this work by the author who died in 1933, the nestor in the struggle against the false god, is a demand of our time. No subject is so much in the centre of attention as the religious, and there is no choice so decisive as that between Jehovah and the Germanic piety. Nobody of Germanic blood, not even the churchgoer, and not even he, who is a believer according to today's notions, can remain aloof unless he wants to place himself outside the renewal of German life.

Theodor Fritsch himself says in this work, which is well the most well-worn:

"Whether Christianity still has a future will depend on whether it can finally free itself from the Jewish influence and - like its master, Jesus Christ - see in the Jew the enemy of all true morality and religion. Religion must above all be for us a moral weapon against the enemy, and to this end it is necessary to recognise this enemy."

These words, written in 1911, reflect in the most concise form the present state of affairs. Anyone with any sense of responsibility towards the nation-state and the Germanic race cannot believe in Jehovah.

On September 12, 1933, Bishop Coch spoke the following words at the bier of Theodor Fritsch:

"In this place of worship and as part of this funeral service, may I, as churchwarden of our Evangelical Lutheran Church, say a few words of thanks to the man at whose bier I am standing here, the man, who may yet see his life's work, for which he fearlessly fought, crowned. It is first of all a very personal word of thanks that I owe to the deceased. I was able to learn a lot from his work, which helped me in our struggle for a new Germany and a new German people's church. Our Church did not spare this fearless warrior his criticism either. But precisely for this criticism we are still very grateful to him in this hour. A great deal he proclaimed and defended, and that which he defended proved - as it has become clear to many of us - to be the truth. We also felt how this man understood that the essence of Christianity lay precisely in its struggle against Judaism, the essential difference between Christianity and Judaism. Goethe has said that the very meaning of world history lies in the struggle between faith and unbelief. And the essence of this statement remains the same, if we, wiser by the experiences of the last hundred years, frame this thought more sharply and say: The actual meaning of world history is the struggle between Christianity and Judaism. Since that hour on Golgotha, it has been and remains so. Now, however, a word of thanks that we all owe to the man for whom we are mourning here. Here, at his bier, I want to confess: if we can now build a new people's church in the new Germany, we owe it first and foremost to him, who paved the way for us during his decades of struggle and also knocked on the doors of the churches with his "Hammer". We thank him for remaining faithful to his congregation here, and we are delighted that he had such a good relationship with the leader of this congregation and also with its predecessor, Reverend Wangemann. We are also delighted and grateful that the man who fought so bravely and fearlessly, despite persecution and moral torture, was able to experience the wonderful events of this wonderful year 1933. We wish him, the honest warrior, not only eternal rest, but also eternal peace, which is not of this earth, which God alone can give as mere grace; for all struggle is eternal rest in God the Lord. Amen!"

Introduction

The Criminal Chamber of the Regional Court II in Leipzig sentenced me on November 18, 1910, to one week in prison. The reason for this was the following statement, which I had published in the semi-monthly journal *Hammer*, No. 190, p. 266, which I edit:

"I will not believe that the Hebrews will abandon their Judaism and want to become Germans until they burn their Talmudic writings and tear down their synagogues—as a sign that they are no longer inclined to worship Yahweh, the spirit of . . ."

The omitted words here were intended to characterize Yahweh as the personification of the evil principle. At the request of the "Association of German Citizens of the Jewish Faith" in Berlin, the Leipzig public prosecutor's office subsequently filed charges against me for "blasphemy" under §166 of the Criminal Code.

I had hoped that during this trial, I would be permitted to present a proof of truth for my claims and thereby expose one of the most disastrous errors of our religious traditions as well as our state constitution—an error that I consider a significant source of our current social and moral distress. Supported by extensive material, I intended to prove that the Jewish Yahweh has nothing in common with the spirit of love and kindness that we imagine God to be; rather, he is the antipode of this God. I further intended to demonstrate on this occasion that what we call the Jewish religion, true to the nature of its peculiar God, is a doctrine incompatible with our concepts of morality and religion, and that, due to its insidious, human-hostile spirit, it has become a curse on modern culture.

My expectations were disappointed. The court was not inclined to engage in a deeper discussion of the disputed subject—perhaps with good reason, for, as I learned only during this process, the Criminal Procedure Code does not allow proof of truth in cases of "blasphemy."

Even after the announcement of the charges, numerous letters to me expressed lively interest in this matter, and I was repeatedly asked to share my evidence. Interest grew even stronger after the publication of the verdict, whose legitimacy—even from a legal perspective—has been widely questioned. From other viewpoints as well, the subject seems significant enough to me not to withhold from my contemporaries what I know about Yahweh and the Jewish doctrine.

I am not among the frivolous mockers of religion; rather, it is precisely the love of truth and justice—and I believe this is also religion—no less than the desperate pain over the fate of our unfortunate people, whom I see falling victim to vile treachery, that has driven me to act as I did. These feelings compel me to tear the mask off the deceitful doppelgänger of God.

I know myself to be free of religious prejudices; I think as dispassionately about matters of faith as anyone. Yet I recognize the indispensability of valuing moral forces for human life and know that our people's life has been gravely afflicted precisely through their undermining. Thus, I act neither out of religious fanaticism nor frivolous freethinking; purely human-moral sentiments drive me. However, when we search for the causes that have so deeply shaken public morality, we must not pass heedlessly by the alien spiritual entity that the Hebrews embody among us. We see this foreign ethnic element rising

above us, wielding an almost uncanny power in both material and intellectual spheres. We may acknowledge the Jew's intellectual endowment without envy and grant that he brings particular abilities for economic and financial activities, but this does not suffice to explain the truly phenomenal rise of the Hebrew people. Half a century ago, with few exceptions, the Jews still lived in poverty; today, they possess a large share of our nation's wealth and dominate banks, stock exchanges, and wholesale trade, just as they have made the press, literature, and theaters subservient to them. This does not happen by honest means. There is a secret hidden in the Jew and his doctrine, and helping to unveil this secret is the purpose of this book.

Court Hearing

Before the II Criminal Chamber of the Royal Regional Court in Leipzig

Friday, November 18, 1910, 9:00 AM

Presiding Judge: Next on the agenda is the criminal case against the publisher and editor Emil Theodor Fritsch in Gautzsch, the editor of the journal *Hammer*. (After establishing personal details and reading the opening decision):
Is it correct that you are the publisher of the semi-monthly journal *Hammer*? Since when have you published this journal?

Defendant: Since 1902.

Presiding Judge: Does the journal pursue a specific agenda?

Defendant: It primarily deals with socio-political and economic issues, including the racial question*.

*) The program of the *Hammer* states: The *Hammer* stands outside any political party agenda. Its direction is a prudent national one—without chauvinism or separatism. Its aim is to counter the spreading economic and moral confusion, to strengthen German consciousness, and to oppose the shallow pursuit of profit and pleasure with new ideals. Therefore, we fight against all enemies of the German essence. We aim to be "religious" in the best sense—insofar as religion embodies a vibrant, active idealism. However, we are also opponents of all dead formalism and blind literalism.

Presiding Judge: In this journal, you also occasionally publish so-called mottos. You are said to have published the motto in question, which is found in this issue of the *Hammer*, an independent journal for national life, Volume IX, May 15, 1910, No. 190. (The presiding judge reads the motto.)
Yahweh, that is the God of the Jews, which you will not deny? And you are said to have blasphemed this God in a derogatory manner by claiming he is the spirit of . . . Would you like to comment on this?

Defendant: The prosecution assumes that Yahweh is identical to God, as protected by §166 of the Criminal Code. I deny that Yahweh is this God. The misconception that Yahweh is identical to our Christian God exists in wide circles; however, upon closer inspection, this assumption proves untenable. Yahweh is a being of such a peculiar nature . . .

Presiding Judge (interrupting): Do you at least concede that Yahweh, if not the God of Christendom, is the God of the Jews?

Defendant: I assume that Yahweh, as revealed in the Old Testament and the Talmudic-rabbinic writings, is the God of the Jews.

Presiding Judge: You also admit that Yahweh is still revered as God by the Jews today?

Defendant: I do not know if by all Jews, but certainly by many. Nevertheless, I deny that Yahweh can be regarded as God in the sense that the law intends to protect. Many scriptural passages show Yahweh as a being that deserves the designation I used. Had Yahweh been properly known, it would have been impossible for him to ever be recognized as God in a civilized state. There can only be a misconception on the part of the legislators, insofar as they had a false notion of the nature of this doctrine and its God when granting state recognition to the Jewish doctrine. I am prepared to provide extensive proof that Yahweh is not what we call God. (The defendant attempts to present written material.)

Presiding Judge: It would suffice if you concede that Yahweh is still revered as God by the majority of Jews.

Defendant: I concede that.

Presiding Judge: Now, you have claimed that this Yahweh is the spirit of . . . and you say this corresponds to your conviction of the truth. What is this conviction based on?

Defendant: It is based on a large number of scriptural passages that I can provide from the Old Testament and the Talmudic writings. These attribute qualities to this God that are incompatibleIt is based on a large number of scriptural passages that I can provide from the Old Testament and the Talmudic writings. These attribute qualities to this God that are incompatible with our concept of God. For us, God is an infinitely perfect being, a spirit of truth and justice, of love and kindness, a father of all peoples and all humans, whereas all these qualities are absent in Yahweh. Yahweh is exclusively the God of a specific tribe, thus at most a tribal deity. This is evident from the Old Testament. When Yahweh makes his covenant with Abraham, he says: “With you and your descendants—literally: with your seed—I will establish my covenant.” The covenant thus applies exclusively to Abraham’s descendants, the Jews by blood; all other peoples are excluded. It soon becomes clear that Yahweh behaves hostilely toward all other peoples, permitting the Jews various injustices against them. Indeed, Yahweh goes so far as to give the peoples of the world to the Jews “to devour.” Luther translates: “You shall devour all the peoples that I will give into your hand.”

Such sentiments are incompatible with the conception of God that we hold. Christ teaches in the name of his God: “Go forth into all the world and teach all peoples,” but Yahweh says: You shall devour all the peoples who do not swear to me, who have not entered into a covenant with me. A large number of other Bible passages confirm that Yahweh is the exclusive God of the Jews and cares only for them, that right and wrong do not exist for him when it comes to procuring advantages for the Jews. The Talmudic-rabbinic writings—in pursuit of this conception of God—go so far as to permit the Jews to deny all that we call morality toward other people, to the point—I am prepared to provide detailed evidence for this—that fraud, usury, theft, and even assassination are permitted and even commanded. These interpretations are by no means, as has occasionally been claimed, products of the antisemites’ imagination but have been established by reliable experts, by scholars of the Talmud and Hebrew. Court hearings have repeatedly taken place on this matter, in which it has been proven that these translations of Talmudic passages are entirely accurate.

Here I have a document that constitutes a judicial opinion by Dr. Ecker, private lecturer in Semitic languages in Münster; it is titled: *The Jewish Mirror in the Light of Truth*. Regarding the origin of this document, I would like to state . . .

Presiding Judge (interrupting): We do not need to delve into these details. Simply state your position in general terms. It will suffice if you assert that what you claim corresponds to the truth based on your knowledge of the literature.

Defendant: If the court is willing to believe that I rely on these writings and that the scriptural passages are reliably translated, I can refrain from further elaboration. In any case, from my knowledge of these writings, with which I have been engaged for thirty years now, I have gained the conviction that the Jews, by virtue of their particular morality, pose an enormous danger to us, as they morally and economically undermine our people. If I may use an analogy: imagine a band of robbers coming and saying: Our God has commanded us to rob and murder other people; that is our morality and our religion, and we demand that this religion be recognized. The situation with the Jews is not much different. It must be assumed that the legislators were unaware of the Jewish secret doctrines, otherwise they could never have sanctioned their toleration. The Jews, of course, do everything to prevent their laws from becoming known. They suppress all attempts to bring their doctrines before the general public. I have also tried to take positive action in this direction. In 1892, together with like-minded individuals, I submitted a petition to the highest authorities in the Reich and the individual states, requesting the appointment of an expert commission to examine the Talmudic writings for the disputed passages. This was rejected—with the reasoning that it would be impractical; they could not comply. I would like to submit a copy of this petition to the court records.

In light of all this, I am convinced that something is amiss in the Jewish legislation, that things are indeed taught there that shun the light of day—things that cannot be regarded as moral and, above all, not as religious. I therefore deny the Jewish doctrine the right to call itself a religion. Something hostile to humanity, culture, and the state cannot claim to be a religion. Sooner or later, it will be necessary to review the constitution to determine whether the toleration of the Jewish doctrine can be upheld. I am convinced that the equality of the Jews must fall if we want to keep our state and our people healthy.

Now, the court may, of course, take the standpoint of the written law and say: Judaism is a recognized religious community, and we must protect this doctrine, regardless of its nature. Certainly, the judge can stand by this before the law and his superiors; but another question is whether he can stand by it before his conscience—and before God. For here, there is indeed a deep gulf between written law and honest legal sentiment. I hope, however, that the court will decide according to living conscience and not the dead letter.

Presiding Judge: Is it correct that when you were convicted in 1888, you had also claimed, among other things, that Yahweh was the God of cunning and lies?

Defendant: Something similar, at least. At that time, I referred to that well-known Bible passage where, during the exodus from Egypt, Yahweh advises the Jews to steal from the Egyptians. In connection with this, I described Yahweh as a God of thieves or something similar.

Presiding Judge: I conclude the taking of evidence and give the floor to the public prosecutor.

Public Prosecutor: The defendant initially seemed to hold the erroneous view that §166 of the Criminal Code only penalizes the offense caused by blaspheming the Christian God. This is not the case, as the defendant must also be aware. It is the offense caused by blaspheming any God of the state-recognized religious communities that is penalized. As for the rest, the defendant has brought forward nothing against the charges. It is evident from the wording of the motto itself that it contains an insult to the Jewish God and expresses a blasphemy of this God. The particularly crude form is already evident in the fact that the Jewish God is designated as the spirit of . . . , thus portraying it as if the sole characteristic of the Jewish God were malice and lies.
It has also not been disputed by the defendant that the Jews took offense at this motto. The elements of §166 are therefore fully met, and I therefore request that the defendant be punished—taking into account, on the one hand, that he has already been punished for the same statement, and on the other hand, that the defendant claims to have published the motto in his journal based on inner conviction and scientific research.

Defense Attorney Papsdorf (Leipzig): Gentlemen, if we consider the final words of the motto and wish to reach a correct judgment, we cannot avoid first specifying the concept of Yahweh. It is wrong to accuse the defendant: You have blasphemed God, thereby making yourself liable to punishment. It is the *historical* Yahweh that is being criticized here. The defendant has just defended himself—and the public prosecutor has overlooked this—by stating that this historical Yahweh is indeed as he is portrayed here: the God of malice and lies.
The first conviction occurred in 1888. In the meantime—as you know—Chamberlain, a thorough researcher of Judaism, not of the Talmud but of the Bible, has conducted fundamental studies. And he arrives at the same derogatory judgment about Yahweh. I proceed from the standpoint that criticism of this God Yahweh can no longer be restrained today. Anyone who does so does not know him. Surely no one would be so foolish as to worship that Yahweh who, in the Torah, commands children to be dashed against rocks and brothers and sisters to be murdered, as God today. But I am also of the opinion that this concept of God from back then still exists today, that this concept cannot be eradicated from a religion, and therefore the defendant did not intend to target the concept of God *as such*, even when he said that some Jews still believe in Yahweh. Chamberlain speaks about this concept of God in his book *The Foundations of the Nineteenth Century* and emphasizes that Yahweh, the God of the Jews, is arbitrariness itself. The word justice is entirely foreign to him. He calls him an idol and anti-idol. I note that these passages were presented to our highest lord, the Emperor, and that he discussed them with Delitzsch and others. Chamberlain continues that, of course, such an idol and anti-idol, as known from history, the Pentateuch, and also the prophets, who says: “Go forth and murder, take the children and smash their heads against the rocks, go forth and murder your brother and sister and your neighbor, drink the blood of the princes”—that such a concept of God can no longer stand before the consciousness of a modern civilized people.
I believe that when such things are written in scientific treatises, why is no charge of blasphemy raised? Similar things, as charged here, have already been said in the aforementioned work and many other critical writings. I refrain from reading the individual passages. The same expressions are used there; it is stated that Judaism is far removed from any morally exalted concept of God, and that the Jewish God, as an idol

and anti-idol, was indeed a God of malice.
We all still carry the God Jehovah from our childhood days within us. We were taught that he is the good, all-merciful God of the Old Testament. I do not doubt that such a God exists in Judaism as well, but that is not the Yahweh being discussed here.
I was surprised that the gentlemen from the "Central Association of German Citizens of the Jewish Faith" were so outraged when this motto appeared. I would have expected them to say: That is quite correct; we know the Bible too. He taught assassination, this Yahweh; that does not affect us. We cannot feel offended. We have nothing more to do with this old Yahweh. You are preaching to the choir.
This should have been the starting point, and enlightened Jews will also take this stance. They will thank us for such a mummy that exists only in the Pentateuch and perhaps in the prophets, in Ezekiel and Isaiah; they will thank us for such a monstrosity as God.
The defendant is known as a champion of antisemitism. He wanted to point out the danger that might be inherent in this very concept of God. I believe it says something when a man, instead of parroting general phrases, steps forward and, based on serious historical studies, says: I have recognized that the God Yahweh is the spirit of malice and lies. That is simply a historical judgment. The intent and fact of causing offense must be disputed because the *Hammer* is a publication read only by like-minded individuals of the editor, certainly not in Jewish circles. If the court considers all this, it must arrive at an acquittal.

After the pronouncement of the verdict, the presiding judge provides the following reasoning *):

Based on the credible confession of the defendant, the following is established: The defendant has been the editor and publisher of the semi-monthly journal *Hammer* for a number of years. In the issue of this journal published on May 15 of this year, he published, among other things, a motto signed with the name Fritz Thor, in which the claim is made that Yahweh is the spirit of malice and lies. Yahweh is the God of the Jews, a state-recognized religious community endowed with corporate rights.
When the defendant claims that this God, who appears to a large part of the Jews as a particularly revered being, is a spirit of malice and lies, he has thereby characterized him as a God of vice and depravity. He has blasphemed him in a manner that brings dishonor and disgrace. This was also done publicly, as the motto is contained in the journal published by the defendant. Offense has also been caused by this publication. A large part of the offended, at least the Jews who encountered it, have taken offense at it.
The defendant has argued that Yahweh is not to be identified with the God of the Christians, the God who embraces all humanity with all-encompassing love. He is the God of a single people and shows his love only to the Jews, while being hostile toward all other people, the non-believers, and according to his doctrine, both lies and any other means are permitted if they serve to harm non-believers and benefit the Jews. The defendant referred to the Talmudic and rabbinic writings and also to the opinions of scholars. However, the court had no reason to address these potential offers of evidence. As expressly stated by the Reichsgericht, neither proof of the truth nor belief in the truth of the alleged defamatory facts provides protection here. The Criminal Chamber had no reason to deviate from this decision of the Reichsgericht. It has consistently upheld it, and the defendant was accordingly to be punished under §166. There were also no doubts in subjective terms that the statements were defamatory. The defendant knew and had to expect that these statements would offend the religious feelings of some Jews. The journal *Hammer* is a combative publication, partly directed against Judaism, and the defendant had to assume, and did assume, that the Jews, in particular, would take notice of his

journal, which indeed happened. The defendant was therefore to be convicted under §166. In determining the sentence, it weighed against the defendant that he had already been punished once for the same offense, which also involved the same statement now under accusation. On the other hand, it weighed in his favor that it cannot be refuted, and it seems credible, that he is fully convinced of the correctness of what he claims. The court had to impose a prison sentence, as §166 does not provide for a fine. In consideration of all these circumstances, a prison sentence of one week appeared to be the appropriate penalty. The cost decision is based on §471 of the Criminal Procedure Code.

*) The written judgment is reproduced on pp. 19–22 of the first three editions.

On the History of the Origin of the Old Testament

To facilitate the reader's proper perspective on the subject, it is necessary to preface with some general observations and to correct some widespread errors. When speaking here of *Yahweh* as the God of the Old Testament, it must be noted, for the sake of objectivity, that the concept of God within these ancient religious documents is not uniform and that, alongside the reprehensible conception of God I have described, there is also a *pure and elevated concept of God* to be found in the Old Testament.

These contradictions arise from the fact that these religious documents are not of a uniform origin. They are the products of diverse peoples, and a fundamental error lies in attributing them all to the Jews.

Contrast Between Israelites and Jews

It is commonly assumed that Palestine, from the time of the Jewish immigration from Mizraim (Egypt?) until the time of Christ, was a state inhabited by a uniformly Jewish population, and that all cultural, intellectual, and religious phenomena of that era were the work of the Jewish tribe. How erroneous this notion is becomes evident from the fact that, in Jewish history of that period, the names of other tribes continually appear, living alongside and with the Jews in Palestine, such as the Hittites, Edomites, Canaanites, Amorites, Moabites, Perizzites, Jebusites, Amalekites, Philistines, Samaritans, Galileans, and so forth. It would also be unfounded to consider all these tribes as Semitic, thus racially related to the Jews; rather, there are significant indications that among these tribes were also Aryan peoples, as it is known of the Amorites, the *Amaur* of Egyptian inscriptions, that they were blond and blue-eyed.

Even if some of these tribes—whether by force or voluntarily—adopted the Jewish cult and thus became religious and nominal Jews, they remained racially distinct from the Jewish tribe. It would be an intriguing task to investigate what political, intellectual, and religious movements and achievements in ancient Palestine originated from these native tribes and not from the actual Hebrews.

I do not feel qualified to undertake this investigation; it should be reserved for specialist scholars. However, guided by psychological considerations, I venture to assert that the writings of the Israelite prophets do not originate from racial Jews. There are many eloquent indications for this. For now, it can at least be claimed: not everything in the Old Testament is Jewish.

The worthy Professor Adolf Wahrmund, some 50 years ago, sought to demonstrate that the Old Testament writings contain significant fragments and borrowings from older literary circles (Egyptian, Babylonian, Assyrian, Elamite, etc.). (See: *Babylonianism, Judaism, Christianity*, 1882.) The Old Testament should thus be regarded more as a collection of ancient literary pieces rather than an original intellectual product of Judaism. However, the Jewish compilers and editors managed to insert their tribal and national god *Yahweh* in place of foreign deity names, thereby giving the entire collection—at least to the superficial observer—the appearance of uniformity. Upon closer inspection, however, the individual pieces reveal themselves to be of very different intellectual character, and even the unified concept of God is lost.

That the Hebrews possess a particular talent for appropriating foreign intellectual treasures, adapting to them, and thus plowing with foreign calves in the intellectual field is something they demonstrate even into modern times.

Of great significance in discussing these matters is the fact that, in all likelihood, there is a racial difference and contrast between *Israel* and *Judah*. More than twenty years ago, I expressed my suspicions in this regard in the *German-Social Papers* and declared the Israelites to be a Celtic people. An unnamed author pursued these traces further and addressed this question in a small pamphlet, *Judah and Israel as Historical Doppelgangers* (Berlin, Verlag von W. Giese; now at Hammer-Verlag, Leipzig). He deserves credit for exposing a widespread error—though, so far, without gaining attention from academic scholarship.

It appears that we are dealing with the Israelites as a shepherd and farming tribe settled in Palestine, a people of evidently deep emotional disposition, strong piety, and religious imagination, with whom the immigrating Jews later mingled, such that the latter (namely, the actual descendants of Jacob) eventually claimed the name of the Israelites for themselves. This merging of the two tribes and their intellectual worlds, along with the associated name change, is symbolized in a peculiar fable that recounts how Jacob wrestled with *Yahweh* one night, and since the god could not defeat the Jew but only dislocate his hip, he said: "Henceforth, you shall be called *Israel* (God's fighter)."

In the context of this narrative, *Israel* would thus mean the fighter *against* God, the God-opposer. What *Yahweh* intended with this wrestling match is not entirely clear, unless it was to mark his chosen tribe with the "dislocated hip," i.e., the well-known slanted pelvis of the Jews. Or does the fable merely signify that the Jew cannot be subdued or eradicated, even by a god?

Clearly, however, the fable serves to justify the Jews' name change.

In 2 Samuel 3:8, the Israelite commander Abner, when accused of a dishonorable act, exclaims indignantly: "Am I a dog's head of the kind that belongs to Judah?" (*sharosh keleb anoki ascher l'jehudah*). Luther struggled with this passage and, to resolve what he saw as an internal contradiction, moved the phrase *ascher l'jehudah* into the following clause. (Kautzsch translates: "Am I a Judahite dog's head?") This statement unequivocally confirms that the Israelites felt distinct from the Jews and held a contemptuous opinion of them. It is astonishing how such a revealing passage could remain, despite the Jewish editors' diligent efforts to assimilate the Israelite religious documents and present them as their own intellectual products. The merging of the two intellectual worlds has thus not entirely succeeded.

The rather convoluted content of the two Books of Samuel still reveals how a fierce struggle for supremacy, or the crown, erupted between the house of Saul and the house of David, i.e., between the tribe of the Israelites and that of the Judahites. Abner is treacherously stabbed by Joab, David's commander (2 Sam. 3:27), and one senses how the chronicler twists and turns to avoid suggesting that it was done on David's orders. David, who played the charming courtier at Saul's court and, like Joseph in Egypt, knew how to "win all hearts," seems to have drawn the Philistines into his intrigues, ultimately ascending the throne with their help—as the first king from the tribe of Judah.

Saul, with his honest peasant disposition, likely saw through the cunning schemer who played the harp before him and, in secret anger, threw his spear at him, missing the deftly dodging target. If Saul suffered from melancholy in his old age, this is understandable given the sight of his simple Israelite peasant people being outwitted, usured, and economically subjugated by the immigrating cunning Jews—a spectacle that could make any upright man melancholic.

David moved his residence to Jerusalem and henceforth ruled over Israel and Judah. Thus, an entire people could fall under the dominion of an infiltrating minority, and the entire culture and literature of that people could fall prey to a foreign tribe that appropriated the new possession in such a way that later generations could no longer distinguish between the originator and the appropriator.

The position of the Jews in Palestine can be imagined similarly to how it has always been among all peoples; for example, as it is today in Germany. The Jews always formed only a minority among other peoples but constantly strove for dominance and usually achieved it through cunning. If we let things take their course undisturbed today, within a few decades, the Hebrews will hold absolute supremacy in Germany as well. Already today, they boast of being the stewards of German intellectual treasures (see Dr. Moritz Goldstein in *Kunstwart*, April 1912); that they are also the stewards of German capital is well known. The key positions in justice and administration are increasingly passing into their hands; at court, they were favorites and surrounded the emperor in such a tight circle that the old nobility or anyone else from the people could hardly gain a hearing with the crown. A few more decades like this, and transformations will occur as they did a thousand years ago with the Khazar people in southern Russia. Then, the Jews will be regarded as the true and rightful Germans, and the German literary and artistic treasures, the works of Schiller and Goethe, of Beethoven and Wagner, will be presented as Jewish intellectual products. Already today, many abroad regard the Jew as the typical German; he makes himself the most noticeable. And could there be more genuine Germans than those with such quintessentially German names as Rosenthal, Silberstein, Goldmann, Mandelkern, Veilchenblüt, Stern, Hirsch, Adler, and so forth *)?

*) Heine's Mathilde in Paris once expressed to Alfred Meißner her astonishment that all Germans (namely, the acquaintances of her Heinrich) were such unsympathetic people; only one, Seifert, was an exception. Meißner had to reply: "Dear Madam, Seifert is the only true German among Harry's acquaintances; the others are not real Germans; they are Harry's tribesmen, namely Jews." Surprised, the naive soul responded: "But Harry is Protestant?" — and thereby revealed that touching simplicity which cannot grasp the difference between race and religion. As if a baptized Negro would not still remain a Negro!

Similarly, things stood with the population in ancient Palestine. It consisted only to a small extent of actual racial Jews, and the cultural and intellectual achievements recorded from that time cannot simply be credited to the Hebrews. Anyone with some psychological sensitivity will discern the diversity of the Old Testament writings in many places. They can sense what comes from the old, genuine Israel and what from the Jews. The former likely pertains especially to the books of the prophets. Among the economically and politically subjugated Israelites, there was no lack of intellectual resistance against Jewish dominance. The books of the prophets likely stem from this intellectual counter-movement.

To the careful reader of the Old Testament, the prophets—Isaiah, Jeremiah, and Amos—open up a new intellectual world; here, a contrast to the Jewish people becomes distinctly perceptible. Isaiah begins with a penitential sermon against the incorrigible Jews: "Woe to you, people of great iniquity, of wicked seed, of shameful children, who have fallen away from God and blaspheme what is holy to the Israelite." And further, he says of this nefarious people: "From the sole of the foot to the head, there is nothing healthy in it, but wounds and welts and festering sores." (Isaiah 1:4–6.)

This prophetic anger is understandable from the dismayed soul of a genuine, morally sensitive Israelite who is outraged by the conduct of the Jews in the land. For wherever the Jews gained dominance, they created corruption, moral decay, the spread of venereal diseases, perversion of justice, usury, and robbery. The books of the prophets from Israel are full of moral indignation over these conditions. Isaiah calls out to the Jewish people: "Your princes are rebels and companions of thieves; they all love bribes and chase after gifts. They do not bring justice to the orphan, and the widow's cause does not come before them." (Isaiah 1:23.) Of course, the bad disposition was not confined to the Jews; it infected others. It is the state of general Judaization that Isaiah is outraged about: "And the people will oppress one another, every one his neighbor. The youth will be insolent to the elder, and the dishonorable against the honorable." (Isaiah 3:5.) This is the general moral neglect, the decline of authority, the struggle of all against all, which always takes hold where Jewish views gain dominance.

Jeremiah also holds the Jews accountable for their misdeeds and has God say: "I brought you into a fruitful land to eat its fruits and its good things. But when you came in, you defiled my land and made my heritage an abomination." (Jeremiah 2:7.) "Each one neighs after his neighbor's wife, like well-fed, idle stallions." (Jeremiah 5:8.) "For among my people are found wicked men who set traps for people, like fowlers. Their houses are full of deceit, like a fowler's cage full of decoy birds. Therefore, they become great and rich, fat and sleek." (Jeremiah 5:26–27.) "For the Lord has rejected and forsaken this generation, over which he is angry. For the children of Judah do evil in my sight, says the Lord; they set their abominations in the house that is called by my name, to defile it." (Jeremiah 7:29–30.)

Thus, it is of Judah that he speaks, not of Israel! Judah, which unjustly appropriates the name of God's children and desecrates the house of God.

The usurious activities of the Jews in the land are unmistakably characterized by Amos: "Hear this, you who trample the poor and bring the afflicted of the land to ruin, saying, 'When will the new moon be over, that we may sell grain again, and the Sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great and falsify the scales, so that we may buy the poor for silver and the needy for a pair of sandals and sell chaff for grain?'" (Amos 8:4–7.) That this is directed only against the Jews, the descendants of Jacob, is evidenced by the addendum: "The Lord has sworn against the pride of Jacob: 'Shall I ever forget any of their deeds?'"

Read the ancient writings from these new perspectives, and you will find traces everywhere that honest, hardworking farming peoples and simple shepherds fell under the dominion of a usurious people that now falsifies the spirit in the land and introduces abuse, injustice, usury, and deceit everywhere. And where an elevated concept of God and a high moral pathos resonate, it originates from these noble Israelites and not from

the Jews. The Jews are innocent of the prophetic writings; they arose from the moral indignation and intellectual resistance that an honest people, wounded in its holiest feelings, set in motion against Jewish corruption.

The interventions of the Jewish editors are often quite evident. Into the gentle, rational, almost Christian wisdom sayings of Jesus Sirach bursts the wild fanaticism of the Jewish *Yahweh* priest: "Terrify all nations; lift your hand against the foreigners, that they may see your power… Stir up wrath and pour out anger; cast down the adversary and smash the enemy… The fire's wrath must consume them… Crush the heads of the princes who are hostile to us." (Sirach 36:2–12.)

Thus, all the admonitions and wisdom teachings of the Israelite prophets have passed fruitlessly by the Jewish frenzy; the irreconcilable hatred of humanity of the true Yahwist remains.

The present-day Jews know full well how little the ancient Israelite prophets have to do with their tribe, for as much as they still adorn themselves with Old Testament names, no Jew calls himself Jeremiah, Isaiah, Amos, Obadiah, Ezekiel, and so forth. They know that these were men of a foreign tribe, people who did not come from Judah and who were separated from Jewish thinking and feeling by a deep chasm.

And likewise, not from Judah but from Galilee, from a heathen land, came the man who, against the base materialism of the Hebrew, set the highest idealism and, because he recognized the perversity of Jewish thinking, preached a doctrine that was simply a reversal of all Jewish views. While the Jew sets his goal only on earthly gain and pleasure, the Galilean taught contempt for all earthly goods and sought happiness in poverty and spiritual contentment, in the cultivation of inner virtues, in selflessness and purity of thought. He sought spiritual salvation in the realm of ideals, which he called the "Kingdom of God." These are incomprehensible concepts to the Jew, and thus Christ could find not the slightest understanding for his teachings among the Jews themselves, but rather fanatical hatred that delivered him to execution. Christ's intellectual world is separated from the Jewish by the distance of suns, and it signifies complete blindness to psychological facts when someone manages to consider Christ a Jew.

But whoever believes that the Jewish concept of God has become refined and ennobled over time should look into the rabbinic writings of the Talmud. They will discover that the Israelite and Christian episodes have passed entirely without trace over the Jews and their religious notions. When they were again entirely among themselves, they reconstructed in their Talmudic teachings the old *Yahweh* of Moses, or rather *Shaddai,* in his most original form as a spirit of hatred and vengeance, ready to do good only to the people of circumcision—so long as they keep the sworn covenant, a covenant whose spearhead is hostilely directed against all the "nations of the world."

Abandon the delusion that Judah is capable of moral progress or that its concept of God has undergone refinement under the mitigating influences of high Aryan culture. *Yahweh-Shaddai* is as unchangeable as the Jew himself, who is therefore called the "eternal Jew"; he is today still the same as he was 3,000 years ago. And whoever waits for his improvement only makes a fool of himself.

Seven Theses

The result of these observations can be summarized in the following propositions:

1. There has never been a state populated entirely by Jews—not even in Palestine. The Jews have always formed only a minority among other peoples, an upper or lower class that at times achieved dominance through financial usurpation and then also appropriated the intellectual treasures of the subjugated nation. Thus, there can never be talk of an independent Jewish culture anywhere.
2. Israel and Judah are two racially distinct peoples who, through prolonged coexistence, intermingled and adopted the same cult, whereby, in the interest of this cult, the tribal history of both was blended.
3. The Old Testament writings constitute a collection from the literatures and religions of older pre-Jewish cultural peoples, which through editing were given the outward appearance of uniformity but, upon closer inspection, clearly betray the diversity of their origins.
4. The writings of the prophets arose from the intellectual resistance movement of the Israelite peasant population against increasing Judaization and moral corruption. They are the antisemitic writings of antiquity.
5. Where an elevated concept of God and a deep moral pathos appear in the Old Testament writings, they trace back to the Israelite source. The genuine Jewish essence, on the other hand, is characterized by a complete absence of moral consciousness; the latter is replaced by the concept of advantage. The Jew calls virtuous and godly everything that brings material benefit (wealth, long life, numerous offspring, etc.). Human dignity and the human rights of non-Jewish peoples are not recognized in Jewish doctrine. The fundamental trait of Judaism is hatred toward the non-Jewish world.
6. Christ emerged from the non-Jewish tribe of the Galileans, and his teaching, as an excessive idealism, forms the sharpest contrast, indeed the direct reversal, of Jewish self-interest doctrines. The Jews therefore perceive Jesus as an enemy and mocker of their views and harbor the deepest hatred toward him to this day.
7. Both the Israelite and Christian periods have left no influence whatsoever on the Jews. Several centuries after Christ, the rabbis in the Talmud reconstruct their old Jewish god, the *Shaddai* of Abraham, in unchanged form as the exclusive national god of the Hebrews, who grants good only to his people and is filled with hatred and vengeful feelings against all other peoples of the world. In the Talmud, the most unrelenting conclusions are drawn from the lawlessness of non-Jewish peoples, and in many passages, it is openly stated that the Jew has no moral obligations toward non-Jews, as they are to be considered equivalent to animals.

It has never been heard—not even from modern, enlightened Jews—that they have decisively rejected the Talmud and its anti-human concept of God. Thus, it must be assumed that they still adhere to it today.

Determining the Essential Traits of the Jewish Concept of God

To ascertain the essential characteristics of the Jewish conception of God, everything that is clearly borrowed from the divine concepts of older cultural peoples must be excluded from the image of the old *Yahweh-Jehovah*. As we will see in the later cited examples from pre-Jewish literatures, an elevated concept of God and a finely developed moral

consciousness existed among the Egyptians, Samaritans, and Iranians—millennia before the emergence of Jewish teachings. The Jews can claim neither the introduction of monotheism nor the creation of moral commandments, as these are found among highly developed cultural peoples long before the Jewish era. The Egyptians already knew an eternal, singular God as the origin of all life and creator of all things, whom they revered as the Heavenly Father (*Ptah*). A similarly lofty conception of God is found among the non-Semitic predecessors of the Assyrians and Babylonians.

The religious foundational concepts of these oldest cultural peoples show so much similarity that one might, with Gobineau, assume their origin traces back to a great (Nordic) primordial Aryan people that, in prehistoric times, spread across vast parts of the earth and became the source of the oldest cultures and religions. Thus, what is found in related traits in the oldest religions, extending into the Old Testament writings, cannot be claimed as Jewish intellectual property; it is Aryan common heritage. However, the Jewish writings exhibit a series of traits that, as entirely distinctive, find no parallel in the literatures of other peoples and entitle us to regard them as specifically Jewish.

Let us examine these Jewish peculiarities based on the Jewish writings themselves. For now, we take the Bible's descriptions as a chronicle of historical events, although we know they are not entirely so. We will later discuss how these legendary narratives were compiled from various sources, how they borrowed names and legendary figures from other peoples and reworked them into Jewish form to give the relatively recently formed Jewish people the appearance of great historical age. For now, the concern is only with what spirit the people of Judah attribute to their patriarchs; and in this, the descriptions are entirely authentic.

My Evidence

I. Yahweh as Tribal God and Enemy of Other Peoples

In the First Book of Moses, Chapter 17, Yahweh speaks to Abraham:

"I will make a covenant between me and you and will greatly increase your numbers... And I will establish my covenant between me and you and your descendants after you, for their generations, as an everlasting covenant, so that I will be your God and the God of your descendants after you. And I will give to you and your descendants the land in which you are a stranger."

It is clear from this that the covenant with Yahweh applies exclusively to Abraham and his descendants, meaning only the Jews; thus, all other peoples are excluded from this covenant. Yahweh does not claim to be the God of all humans and nations; he is the exclusive tribal god of the Jews.

He immediately attaches a condition to the covenant, a mark by which he will recognize those who belong to him:

"Every male among you shall be circumcised. This shall be a sign of the covenant between me and you."

Thus, Yahweh is only the God of the circumcised; he has nothing to do with those who are not circumcised. He also issues a most dreadful threat against all who are uncircumcised:

"And if a male child is not circumcised in the foreskin of his flesh, that soul shall be cut off from his people, because he has broken my covenant."

The hard-hearted Yahweh does not care that the child is entirely innocent of the omitted circumcision, that the punishment should rather fall on the father or the rabbi. Such considerations do not concern Yahweh. We will repeatedly see how little the concepts of justice and injustice matter to him. Like Shylock, he insists on his bond and does not care whether his vengeance strikes the right person. Whatever fails to fulfill the covenant is destroyed.

What a strange god, who judges the moral worth of a person by a physical mark! Could he not just as well have demanded a specific shape of the nose as a sign of virtue and a prerequisite for the covenant? And why was a physical mutilation necessary to make a person pleasing to God? If Yahweh were an almighty God, a creator of heaven and earth, why did he not create humans in such a way that circumcision was unnecessary? Is it not, in fact, a reproach to the creator that his finest masterpiece requires this correction to become worthy of the covenant? And what are we to think: Was not this human created in the image of God? What strange questions must we then ask about the nature of Yahweh...

This single fact, the condition of circumcision, should be enough to bring to consciousness the contrast between Yahweh and the Christian God. Since Christians do not practice circumcision, they demonstrate that they have nothing to do with Yahweh and his covenant. As the uncircumcised, they are an abomination to Yahweh and must regard him as an enemy who seeks to fulfill the words:

"Everything that is not circumcised in the foreskin of its flesh, that soul shall be cut off."

It is incomprehensible how Christian theologians of all times could overlook this fact and consider Yahweh to be the God of Christianity as well.

From this simple fact, it further follows that Christianity cannot have arisen from Judaism. If Christ had been a Jew, if his followers had been Jews, circumcision would have been adopted into Christianity as a matter of course. However, the Christian doctrine knows nothing of circumcision—Christ does not even mention that it should be abolished. This indicates that he and his followers did not practice circumcision among themselves and that the Christian doctrine originated from those peoples whom the Hebrews called heathen.

Christ and Paul repeatedly speak with disgust of the circumcised, thereby marking the distance between their people and the Jews. Paul says, among other things:

"There are many insolent and idle talkers and deceivers, especially those of the circumcision, whose mouths should be stopped, who subvert whole households and teach worthless things for the sake of shameful gain." (*Paul to Titus 1:10–11*)

Circumcision was thus regarded as a mark of the hostile people, and Christ also consistently speaks of the Jews as enemies. Is it then conceivable that Jesus and his disciples were Jews and circumcised? Is it conceivable that Christ and his "heavenly Father" could have anything in common with Yahweh, the god of circumcision, the spirit of hatred and vengeance?

Incidentally, Chapter 17 of the First Book of Moses, which recounts Abraham's covenant with Yahweh, gives rise to further reflections. Abraham is 99 years old and Sarah 90 when Yahweh—defying all laws of nature—promises them a child and gives them Isaac. The progenitor of Judaism as the unnatural fruit of a hitherto barren, aged couple—does this not perhaps conceal a profound symbolism?

Yahweh as Protector of Injustice

We first read a horrific story about Lot and his daughters, who engaged in incestuous relations with each other. We ask ourselves what this story has to do with Abraham and his lineage and why it belongs in the holy books, which are supposed to teach morality. The story cannot even serve as a cautionary example, since nothing bad happens to Lot and his sinful daughters; on the contrary, they live on contentedly with their descendants. But at the end of the chapter, it dawns on us why this charming story is included. We learn that the children Moab and Ammon, the ancestors of the Moabites and Ammonites, were born from this incest. And we suddenly understand that this entire gruesome tale was invented to make the peoples of the Moabites and Ammonites contemptible. They had to be portrayed as the fruits of incest.

These honest peoples, who diligently tilled their fields and tended their livestock, did no harm to anyone. But the Hebrews had their eyes on their land and possessions and needed a suitable pretext to give their plundering of these peoples a moral justification. Therefore, these innocent people had to be given a shameful origin to make them appear despicable in everyone's eyes.

It was certainly not noble of the ancient Jews to spread such vile gossip about their honest neighbors. But it remains, to this day, the clever tactic of the Hebrews to morally degrade anyone they wish to ruin and rob before doing so. This results in the convenient calculation that Judah, in enriching itself and plundering others, always seems to be conducting a moral enterprise as well. And Yahweh gives his blessing to all these and even more remarkable deeds.

Thus, Abraham passes off his wife Sarah as his sister to Abimelech. His clear intention is to gain the king's favor and influence over him—the first example of the Esther policy, which Judah has successfully practiced to this day. Yahweh calmly allows all this to happen. But to do his business friend Abraham a favor, he appears to the unsuspecting Abimelech at night and terrifies him by revealing the true relationship between Abraham and Sarah. This old heathen king is evidently a highly decent and conscientious man, for he feels deep remorse over his mistake—which was, after all, based on Abraham's lie. Although Abimelech has not touched Sarah, his conscience troubles him greatly, and he defends himself vehemently:

"Did he not say to me, 'She is my sister'? And she herself said, 'He is my brother!' I did this with a simple heart and innocent hands!"

And to Abraham, he says:

"Why have you done this to us? What have I done to you, that you would bring such a great sin upon me and my kingdom? You have not dealt with me as one should!"

Abraham's only excuse is that he believed the people in the land were worse than they actually are; he feared they might kill him for his beautiful wife, so he agreed with Sarah in advance to present her as his sister wherever they went. And besides, he says, what is a lie?

"I have lied, and I have not lied; it depends on how you take it; for she is my wife, and she is also my sister. She is my father's daughter, but not my mother's, so my half-sister."

"Then Abimelech took sheep and cattle, male and female servants, and gave them to Abraham, and returned his wife Sarah to him, and said: 'Behold, my land is open to you; dwell where it pleases you.'"

It seems to us that this Abimelech was a far nobler and more moral character than the deceiver Abraham, and that it was by no means the better kind of people of that time with whom Yahweh made his covenant.

But Yahweh is the faithful accomplice in Abraham's deceitful game; through his threats, he causes Abimelech to give such rich gifts; and when Abraham is well paid, Yahweh shows his gratitude and blesses Abimelech and his wife with fertility.

To top it all off, we must endure this entire story again with Isaac and his wife Rebecca—also with a King Abimelech. Isaac, too, passes off his wife as his sister, thereby deceiving the Philistines. The conscientious Abimelech, fearing that someone from his people might have violated Rebecca, rewards Isaac and practically declares him holy:

"Then Abimelech commanded all the people, saying: 'Whoever touches this man or his wife shall surely die.'"

What is this honor for? For a lie? There is a mysterious charm around these covenant allies of Yahweh: favor and wealth flow to them everywhere, undeservedly—though always on the basis of cunning deception.

"And Isaac reaped a hundredfold, for Yahweh blessed him. And he became a rich and powerful man, with much property... and a great household."

What did he reap this reward for? For lying to the Philistines?

And what remarkable conscientiousness this Philistine king displays! The mere thought that one of his people might have violated the foreign woman causes him scruples:

"Why have you done this to us? It could easily have happened that someone from the people lay with your wife, and you would have brought guilt upon us."

How much higher is the moral consciousness of these heathen peoples compared to that of Abraham and Isaac, who offer and lend out their wives! Since this story is told twice, about the two patriarchs of Judah, it must represent something typical. It seems, therefore, that it was almost a professional practice for the ancient Hebrews to send their women among foreign peoples for seduction, to gain advantages thereby—or at least to put the foreigners in the wrong and gain a pretext against them. It is easy to twist an illicit relationship into a noose that binds the guilty party for life. The Hebrews have their women seduce foreign men, then play the moralists and exact terrible revenge—or at least extortion—on the beguiled. We will learn of such a case in more detail in the chapter "Dinah and Shechem."

And Yahweh allows all this to happen and evidently takes pleasure in it, for he blesses this behavior with wealth and power.

Yahweh, however, demands blind obedience and slavish submission from his covenant allies; he requires that Abraham sacrifice his child to him:

"Take Isaac, your only son, whom you love, and go to the land of Moriah and offer him there as a burnt offering."

Without hesitation, Abraham sets out, prepares the woodpile, and puts the knife to his son's throat. Such barbaric sentiment Yahweh finds highly praiseworthy and worthy of the greatest reward:

"Because you have done this and have not spared your own son, I will bless your descendants and multiply them... and your name shall possess the gates of your enemies."

Further evidence of the noble and highly civilized nature of the peoples among whom Abraham operated is provided in Chapter 23, which recounts a peculiar transaction with the Hittites in Hebron. Abraham desires a hereditary burial place for Sarah from them. The Hittites willingly comply and offer him the burial site where their most distinguished families are buried:

"Bury your dead in our most honorable graves; no one will deny you."

But the pride of the Hebrew, who wants nothing in common with other people in life or death, does not allow Sarah to be buried among other mortals. (We will later learn through an insight into the Talmud how the Hebrew evaluates non-Jewish peoples.) Abraham demands a field with a cave, separate from the cemetery, and wants to buy it with money. The owner, the Hittite Ephron, says:

"I give you the field and the cave with it, and I hand it over to you in the presence of my people, so that you may bury your dead."

But Abraham insists on proper commercial transactions and asks for the price. Ephron replies:

"The field is worth four hundred shekels of silver; but what is that between you and me? Just bury your dead."

Who was the nobler and morally superior: the Hebrew or the Hittite?

The saga of Esau and Jacob testifies that two kinds of people lived in Canaan, peoples of different kinds and races. The mother Rebecca, who is said to have given birth to these two contrasting tribes, is clearly substituted in the saga for the land of Canaan itself:

"Two nations are in your womb, and two kinds of people will be separated from you. One people will be stronger than the other, and the greater will serve the lesser."

Esau, the hunter and farmer, is blond (reddish) and rough; but Jacob was a smooth man who stayed among the tents of people. He did not go out to the fields or hunt but conducted his trade in the city and villages. Esau is identical with the tribe of Edom, while Jacob is the true ancestor of the Hebrews. Jacob owes his name to the fact that he followed Esau, clung to him, and let himself be pulled along by him. The scripture says he clung to his heel. For Jacob means one who follows another; it also implies one who deceives him. In Aramaic, Jacob means the rogue, the deceiver. That this is intended is clear from the description of the relationship between Esau and Jacob. Jacob exploits Esau's predicament (his hunger) to cheat him out of his birthright, i.e., his inheritance rights, his claims to his father's property and goods. Like all parables, this one is to be understood symbolically, for no one sells house and home for a bowl of lentils. The reasonable meaning of the saga is that the tribe of Jacob used a famine among the Edomites to have their possessions, especially their property rights to land, pledged to them—a trick we see again with Joseph and which Jacob's descendants have successfully practiced on countless peoples to this day. It is the old financial operation of land mortgaging, which has brought ruin to all agricultural peoples to this day and has repeatedly established Judah's power.

But Jacob does not stop at this one deception: he also steals Esau's blessing from their blind father by putting on Esau's clothes and covering his smooth skin with rough hides. And Yahweh allows all this to happen and has no objections. Indeed, it seems he takes pleasure in it; he does not punish the deceiver but rewards him.

When Esau learns that the blessing intended for him has gone to the cunning Jacob,

"he cried out loudly in pain and was exceedingly sorrowful, and said: 'Bless me too, my father.'"

But the father replied:

"Your brother came with deceit and took away your blessing."

Esau said:

"He is rightly called Jacob, for he has now deceived me twice." (Luther: "supplanted.")

Since the father's blessing assigns all earthly goods to Jacob, nothing remains for Esau but "the dew of heaven from above." The lot of the idealist. He must sustain himself with his sword and serve his brother. But the dew of heaven from above brings enlightenment through truth, and when it has completely cleansed the spirit of the deceived Esau,

"then you will become master and tear his yoke from your neck."

The dew of heaven has been washing at Esau's clouded brow for thousands of years, and Jacob's veil of deception still holds his senses captive. But perhaps the time is near when the last mists will fall, and the honest part of humanity will regain the power to cast down the lie and establish a purer life.

Yahweh does not anger at all of Jacob's deceitful schemes; he shows him special favor and cares not for the honest Esau. He speaks to Jacob as he journeys to Laban:

"Behold, I am with you and will protect you wherever you go. I will not leave you until I have fulfilled all that I have promised you."

But Jacob is a cautious businessman who wants to see something tangible before entering into a deal. He sets his conditions, for he evidently does not fully trust Yahweh's promises. He says:

"If Yahweh will be with me and protect me on the way I travel, and give me bread to eat and clothes to wear, and bring me back in peace to my father's house, then Yahweh shall be my God."

Thus, a recognition of God under conditions: you give to me, and I give to you. A divine contract based on mutual profit. For Yahweh is also to profit from it: he is to receive ten percent of everything he, as a faithful agent, delivers into Jacob's hands.

"And all that you give me, I will give you a tenth of it."

A settlement with God in material goods.

Deception is so ingrained in the family of Shem that even the father-in-law Laban does not deny this particular tribal trait. Instead of the beautiful Rachel, as agreed, he gives Jacob the unattractive Leah. Jacob later takes revenge by using a sleight of hand, in which Yahweh apparently provides faithful assistance, ensuring that almost only speckled lambs are born, all of which are assigned to him.

"Thus the man became exceedingly rich, with many sheep, maids, servants, camels, and donkeys."

(It is a particular subtlety, which only the witty children of Shem can fully appreciate, that the Old Testament chronicler places the non-Jewish maids and servants among the sheep and camels.)

Finally, Laban's children realize they have been shamefully deceived:

"Jacob has taken all our father's wealth, for everything he possesses has been taken from our father's riches."

Jacob, of course, asserts his innocence and turns the tables, claiming that Laban deceived and cheated him (as if one becomes poor by cheating others!):

"But Yahweh did not allow him to harm me. If he said, 'The spotted shall be your wages,' then the whole flock bore spotted; and if he said, 'The speckled shall be your wages,' then the whole flock bore speckled. Thus, Yahweh took your father's goods and gave them to me."

So Yahweh faithfully aids in cheating and stealing. What an admirable God! Is it not a clever arrangement to always be able to invoke one's Lord God for every piece of roguery committed?

When Laban and his family are completely plundered, Jacob breaks camp and departs, with Rachel, Jacob's apt pupil, stealing her father's golden household gods. But Yahweh also meddles in the affair; for when Laban pursues the fleeing Jacob to hold him accountable, Yahweh appears to him at night and threatens:

"Take care that you speak to Jacob only kindly."

How strange that this Yahweh always takes the side of the dishonest!

Jacob, however, returns home with a guilty conscience, for he has cheated Esau as shamefully as he did Laban and must now expect retribution. One may read in Genesis 32 what cowardly measures he takes to escape Esau's vengeance, who approaches with 400 men. For Jacob is not as skilled at fighting as he is at deceiving and stealing. He relies on invoking Yahweh:

"Deliver me from the hand of my brother Esau, for I fear him, lest he come and strike me."

Esau is ultimately good-natured enough to be reconciled through gifts. But before this, Jacob has a strange adventure at night:

"A man wrestled with him until the break of dawn."

Jacob, however, would not be overcome by the stranger, though his hip was dislocated in the struggle. As the stranger departs, he says:

"You shall no longer be called Jacob, but Israel (God's fighter), for you have striven with God and men and have prevailed."

No people's vanity has ever risen so high as to have their patriarch wrestle with God himself and be stronger than God. Nor has any people chosen such a weak god, whom a Jacob can overcome, even though he feared Esau's blows shortly before. This foolish story masks two circumstances that required explanation and justification in the Jewish saga: first, that the Jews later appropriated the name of the foreign people of the Israelites; and second, to provide a tasteful explanation for a physiological deformity of the Jews, the hereditary crooked pelvis. What other purpose could this wrestling match have?

A strange story occurred with the Hivites. Dinah, Jacob's daughter, went to the city of the Hivites, as it is said, "to see the daughters of the land." But it seems she was more interested in looking at the sons of the land. She likely did something similar to what her foremothers Sarah and Rebecca did among foreign peoples. And so it came about that Shechem, the son of the Hivite Hamor, who held a kind of princely position, became involved with her. But Shechem was an honest young man with the most sincere intentions: he wanted to marry the girl.

"For his heart was attached to her; he loved the maiden and spoke kindly to her."

And Shechem said to his father Hamor:

"Take this girl for me as a wife."

Hamor agreed and went to Jacob to discuss it:

"My son Shechem's heart longs for your daughter; my dear, give her to him as a wife. Make friends with us. The land shall be open to you; dwell and trade and prosper in it."

Here again, we see how a female pioneer from the tribe of Jacob quickly achieved the same among the Hivites as the seductive Sarah and Rebecca did with Abimelech and the Philistines.

And the sincere Shechem adds to his father's words:

"Let me find favor with you; whatever you demand, I will give. Ask boldly for a bride price and gifts; I will give whatever you require. Just give me the maiden as a wife."

But the Jacobites are visibly pleased to have found a pretext against the Hivites. For their morality allows them to lend their women to foreign men as paramours to gain influence

and advantage, but they consider a marital union with them disgraceful. And so they respond in a cunning manner (Luther translates: "deceitfully"):

"We cannot do this, to give our daughter to an uncircumcised man, for that would be a shame to us. But we will consent to you if you become like us and every male among you is circumcised. Then we will give our daughters to you and take your daughters for ourselves, and dwell with you and become one people."

The honest, trusting Hivites suspect nothing, agree to the proposal, and have themselves circumcised.

"And on the third day, when they were in pain from the circumcision, the sons of Jacob, Dinah's brothers, each took his sword and went into the city bloodthirstily and killed every male. They also slaughtered Hamor and his son Shechem with the edge of the sword, took their sister Dinah from Shechem's house, and departed. Then Jacob's sons came upon the slain and plundered the city..."

This was likely their main objective, and everything that preceded was merely a means to an end.

Thus does the tribe of Jacob keep its treaties and promises! But Jacob is slightly troubled by the horror of this conduct, for he says to his sons:

"You have brought misfortune upon me, so that I stink before the inhabitants of this land, the Canaanites and Perizzites."

It is, of course, only fear that prompts this moral qualm, for he adds:

"I am but a small band, and if they gather against me, they will strike me down."

His sons, however, have a good excuse: they were only avenging their sister's honor—avenging it, remarkably, on honest people who intended an honorable marriage, and also on those who had nothing to do with the affair. And avengers of honor do not typically rob those they punish, as happened here:

"And they took the Hivites' sheep, cattle, and donkeys, and all that was in the city and in the fields, and all their possessions... and plundered everything in the houses."

They are not clever enough to cloak the matter in a moral guise. But it seems to us that this all-too-transparent story stinks not only before the Canaanites and Perizzites but before the whole world to this day.

Let us take one more look at a particularly talented son from the tribe of Jacob to somewhat complete our picture of the ancient Hebrews. Joseph, in whose arrogant dreams the sun, moon, and stars bowed before him, was sold as a slave by his brothers and taken to Egypt. He came into the house of Potiphar, the chamberlain and steward. Remarkably quickly, he gained his master's favor; indeed,

"Yahweh was with him."

And Yahweh likely inspired him with many clever tricks to completely lull his carefree master, so that he soon entrusted all his household and possessions to Joseph. Joseph knew how to indulge all his master's comfortable inclinations and reinforce his weaknesses; for it soon says of Potiphar:

"He concerned himself with nothing anymore, because he had him, except that he ate and drank."

What is commonly told about Joseph's virtue seems somewhat questionable upon closer inspection. It does not take much insight to see through the true nature of the relationship. One day, when a commotion was heard in the house, Joseph was seen fleeing across the courtyard without clothes, and the chamberlain's wife reported to her husband:

"The Hebrew servant you brought to us came to me to disgrace me. But when I raised a cry, he left his garment behind and fled."

Joseph, of course, tells a different story; but from all we have learned about the Hebrews so far, we know how little they lack for "deceitful" words. On the other hand, we have repeatedly seen how sincere, honest, and truth-loving the non-Jewish peoples of that time were. So no one can blame us if we give more credence to the Egyptian woman than to the Hebrew servant. And all experiences with the sons of Jacob to this day sufficiently inform us about how the relationship between Jews and women tends to unfold. It is also quite unlikely that someone would run away unclothed if they did not wish to comply with a woman's desires—equally unlikely that a woman whose advances were rejected would raise a great outcry about it. The ancient Jewish chroniclers evidently did not take the psychological plausibility of their accounts too seriously.

And so Joseph receives the deserved imprisonment. But even here, he soon beguiles the prison warden and secures various privileges for himself. With the well-known talent of the Hebrew to subtly and imperceptibly wrest control from others, the prisoner soon plays the overseer,

"so that everything that happened there had to go through him."

This special gift is, however, a gift from Yahweh, for it is said:

"Yahweh was with him and inclined his favor to him."

Like gypsies who gain favor and esteem among naive people through fortune-telling and dream interpretation, Joseph practices this art in prison and makes a name for himself. When the Pharaoh has a strange dream, the clever Joseph is recommended as an interpreter, and he interprets the dream of the seven fat and seven lean years. He also immediately advises the Pharaoh to look for a wise and prudent man to set over Egypt,

"and ensure that he appoints officials in the land and takes a fifth of all the harvest in Egypt... to store up grain in the granaries and gather all the food of the good years."

It is striking how the ancient cultured people of Egypt, whose buildings and artworks still inspire our admiration today and whose mighty empire suggests a marvelous organization, needed the advice of a stray Jewish youth to know what to do with surplus

grain harvests. It must have been a very weak and clueless Pharaoh who needed such advice. But the entire story aims—beyond the glorification of Joseph and his clever advisor Yahweh—to explain how the immigrant tribe of Jacobites so quickly became powerful in the land and, through a truly gigantic example of usury, ruined an entire ancient cultured people in a short time. For all of Joseph's arts amount to nothing other than grandiose usury.

The Pharaoh now sets the clever advisor "over all Egypt,"

"and clothed him in fine linen and hung a golden chain around his neck,"

and proclaimed:

"This is the father of the land."

And so Joseph carried out his office.

He gathered the grain reserves of the abundant years into the storehouses, but—note well—he paid nothing for it. The fifth of all the harvest was collected as a public tax. But the "benefactor of the people" shows a different face when the lean years come:

"When there was famine throughout the land, Joseph opened all his granaries and sold to the Egyptians; for the famine grew ever greater in the land. And all countries came to Egypt to buy from Joseph, for the famine was great in all lands."

Thus, the first successful grain speculation of the children of Judah! If only this "benefactor of the people" had not charged such exorbitant usurious prices! But we read in Genesis 47:13–20:

"There was no bread in all the lands, for the famine was so severe that the lands of Egypt and Canaan languished because of the famine. And Joseph gathered all the money found in Egypt and Canaan for the grain they bought."

"When money ran out in the lands of Egypt and Canaan, all the Egyptians came to Joseph and said: 'Give us bread; why should we die before you because we have no money?' Joseph said: 'Bring your livestock, and I will give you bread for your livestock, since you have no money.' So they brought their livestock to Joseph, and he gave them bread for their horses, sheep, cattle, and donkeys. When that year was over, they came to him again and said: 'We will not hide from our lord that not only our money but also all our livestock is gone to our lord; nothing remains but our bodies and our land. Why should we die before you? Buy us and our land for bread, that we and our land may be slaves to the Pharaoh...' Thus Joseph bought all of Egypt for the Pharaoh..."

However one interprets the story, it remains an example of the complete usurious exploitation of a people that, in years of need, had to give up all its possessions—for the grain that had previously been taken from them by force, without payment. At its core, it is merely a retelling of the transaction between Esau and Jacob; and it seems quite unlikely to us that Joseph was entirely selfless in this deal and "put all the money into the house of the Pharaoh." That was, after all, obvious—if the grain was collected as a tax

for the crown in the abundant years, the proceeds from it naturally belonged to the crown. The specific insertion of the sentence

"And Joseph put all the money into the house of the Pharaoh"

must give us pause. Yet the entire story suffers from a contradiction; for if one wishes to do good for a king and his people, one does not typically strip them down to their shirts. Thus, the only explanation left is that Joseph conducted these transactions for his own account, or that, as a financial administrator, he led a weak king to a shameful plundering of the people—a method that later Jewish financiers in many countries mastered expertly, not without ensuring ample profit for themselves. They used the princely name to undertake outrageous raids on the people's pockets under a seemingly legitimate banner. It is clear that the Jews lack inventiveness and have operated for millennia according to the same recipes, carefully passed down since ancient times and even cloaked in religious garb. It often happened that Jewish usurers and exploiters of the people became the secret lords of the land, with the prince beside them reduced to mere decoration—just as in Egypt:

"But Joseph was the regent in the land and sold grain to all the people."

Joseph became a pioneer for his tribe and soon brought his entire clan to Egypt. He says to his brothers:

"Come to me, I will give you goods in Egypt, that you may eat the fat of the land"

—we would probably say today: to suck the marrow out of the land.

"Do not regard your household goods, for the goods of the entire land of Egypt shall be yours."

Oh yes, Joseph was a benefactor in Egypt—though only for his own people.

"Thus Israel dwelt in the land of Goshen and possessed it, and they grew and multiplied greatly."

But the Egyptians soon became uneasy about the Jewish proliferation, for

"the children of Israel grew and begot children and multiplied and became very numerous, so that the land was full of them. Then a new king arose in Egypt who knew nothing of Joseph, and he said to his people: 'Behold, the people of the children of Israel are many and more than we. Come, let us deal shrewdly with them, lest they become too numerous. For if a war arises, they might join our enemies and fight against us...' And they held the children of Israel in abomination."

It particularly displeased the Egyptians that this foreign people took no part in honest work, neither in agriculture nor in crafts. And so they had the sensible idea to put this idle rabble, which likely then, as now, sustained itself mainly through usury, trade, and other dubious practices and became a heavy burden on the land, to honest work. The Jews had to make bricks and perform field labor. But this seemed to the Hebrews the most dreadful

plague and the greatest cruelty. And so they resolved to emigrate. Yahweh is immediately at hand to give wise counsel for this plan. He says to Moses:

"I will give this people favor in the sight of the Egyptians, so that when you depart, you will not go empty-handed, but every woman shall ask of her neighbor and housemate for silver and golden vessels and clothes; these you shall put on your sons and daughters and take from the Egyptians." (*Exodus 3:21–22*)

No amount of interpretation can change it; it is explicitly written there, "take" (entwenden), and if Yahweh were brought before our modern judges, they could not help but convict him of inciting theft.

Indeed, the translation "take" is even the mildest; according to other experts, the Hebrew word in question means something like "seize, rob, plunder." Professor Holzinger translates it in the latter sense.

To leave no doubt about the intention and to show that these are not mere figures of speech, we are told in Exodus 12:35–36:

"And the children of Israel did as Moses had said and asked the Egyptians for silver and golden vessels and clothes. Moreover, Yahweh had given the people favor (trust) in the sight of the Egyptians, so that they lent them these things, and they took (robbed) them from the Egyptians."

It is clear that Mercury cannot claim sole fame as a god of rogues.

Thus, the Jews left the land, laden with the treasures of the Egyptians, which they had obtained through deceitful speech and false pretenses. It seems strange that the Egyptians, who held the ill-reputed and despised Hebrews in such low esteem, would so readily hand over all their valuables (for what purpose?). It seems more likely to us that the people of Judah, as they later did among other nations, already practiced the trade of usury and pawnbroking in Egypt, and perhaps even receiving stolen goods, and thus had the valuables of the land's inhabitants in their hands. Be that as it may, the fact that they robbed the Egyptians is reported to us with great emphasis. It is also striking how the Jewish chronicler recounts this event so unabashedly and evidently has no sense of the moral reprehensibility of this conduct. We will often observe this lack of moral consciousness among the Hebrews.

Of course, they cover themselves in all cases by claiming that such actions are carried out at Yahweh's behest—a very convenient arrangement! The pious Jew can thus read from his "holy books" that everything is permitted against non-Jews; one need only be clever enough to present one's actions as a command from "God." Truly, no people has devised a god as advantageous as the Hebrews.

It was certainly not wise of the Jews to write down all their misdeeds and allow these writings to fall into the hands of foreign peoples. For do we not learn, upon examining these writings, all sorts of things that must bring eternal shame upon a people? Was it merely carelessness on the part of the Jews to so meticulously record their dishonorable conduct? Did they lack the sense that these things were dishonorable? Or could it be that the Bible was not written by Jews at all, but by honest, wise people who wanted to warn

later generations to beware of this wicked people? For what do all these stories teach other than crime and roguery? But this fact has escaped us until now because we viewed it all with enchanted eyes, through a glorifying lens. The prejudice that the Jews are the "people of God," a holy and pious people, so impaired our thinking that we took all sorts of Hebrew villainies for pious deeds.

Regardless of who wrote these ancient books and what their purpose was, we will no longer let ourselves be prevented from using sound human reason and reading from the scriptures what is truly written there. And so we read, with unmistakable clarity, that the ancient Jews were a people of usurers, thieves, and deceivers, and that their tribal god supported them in their questionable actions.

Whether the Jews left Egypt voluntarily is a matter of contradiction in the scriptures. In Exodus 12:33, it says:

"And the Egyptians urged the people and drove them out of the land. For they said: 'We will all perish otherwise.'"

Thus, then as now, the Jews were a plague upon the land, and an honest people could not coexist with them. The Egyptians were wise enough to cleanse their land through a general expulsion of these parasites, though probably too late, for the seed of moral decay was too strongly developed, and the decline could no longer be halted.

II. Of Yahweh's Cruelty and Hatred of Humanity

In school and church, we were taught that Yahweh, whom we came to know as Jehovah, is the true God of heaven and earth, the creator of the world, and the same benevolent Father of whom Christ speaks, to whom only love and justice can be attributed. Thus, we were predisposed from the outset with a prejudice in favor of this Yahweh and felt no inclination to apply any critical standard to his words, thoughts, or actions; everything he did and said, we accepted as wise, just, holy, and perfect. We came to know this Yahweh in the years of childhood, when the mind is still inclined toward blind, trusting reverence and the discerning, judging intellect still slumbers. Many of us carried this feeling of humble awe into our mature years and never thought of this "God" except with *holy dread*. In this, we resembled naive savages who, crawling on their knees, approach a stone idol to which they attribute supernatural power, not daring to lift their faces to it. No matter how misshapen or repulsive this idol may be, to their enraptured souls it appears as the image of infinite perfection; their eyes dare not measure or compare it; when they raise their gaze to it, they are blinded by its suggestive power, as if looking into the sun.

If the savage were to set aside his *rapture-glasses* and encounter his "God" in a place where holy shudders do not overwhelm his sober senses, the idol's bizarre form might evoke horror and revulsion—if not mockery—and he would recognize the complete powerlessness of the monstrosity.

So let us now look at the idol Yahweh with sober eyes. We have already recognized that he is not the spirit of gentleness and kindness, as Christ portrays the heavenly Father; he is a spirit of hatred, a "*fearful and terrible God*," as he is repeatedly called. He seeks to exact dreadful vengeance on the Egyptians, who did not deal leniently with the idle and parasitic Hebrew people. In *Exodus 12:12*, Yahweh declares: *"For I will pass through the land of Egypt that night and strike all the firstborn, both man and beast, and I will execute judgment on all the gods of Egypt, I, Yahweh!"*

Thus, not only the innocent firstborn of humans but also the poor beasts, which had no part in the Egyptians' sins, are struck by the savage hatred of this cruel destroyer. And with the same hatred, he pursues all nations and delivers them to ruin through his chosen ones. Even the peoples of Canaan, who surely did the Jews no harm, are given over to extermination; indeed, all the peoples of the "*world*" are handed to his people for exploitation and destruction.

Isaiah 60:16: *"You shall suck the milk of nations, and you shall nurse at the breast of kings."*
Isaiah 61:6: *"…You shall eat the wealth of the nations and boast in their glory."*
Deuteronomy 7:16: *"You shall consume all the peoples that Yahweh your God will give over to you. Your eye shall not pity them, nor shall you serve their gods, for that would be a snare to you."*
Deuteronomy 7:21-22: *"Do not be terrified by them, for Yahweh your God is among you, a great and awesome God. He will drive out those nations before you, little by little…"*
Deuteronomy 7:24: *"And he will give their kings into your hand, and you shall make their name perish from under heaven. No one shall be able to stand against you until you have destroyed them."*

Thus, Yahweh is an exterminator and devastator, not a God of love and mercy, not a being who creates and builds.

And it is not moral virtues or human merits with which Yahweh rewards his followers, but material possessions; it is the riches of the world that he promises to his people: *"He will give you great and beautiful cities that you did not build, houses full of all good things that you did not fill, cisterns hewn out that you did not hew, vineyards and olive trees that you did not plant—and you shall eat and be satisfied"* (*Deuteronomy 6:10-11*).

In these verses lies the explicit confession that, even in the earliest times, the Jews aimed only at cunningly seizing the property of others, never engaging in building or creating themselves, so that there can be no talk of a Jewish culture. Everywhere, they are merely the convenient exploiters of others' labor, subjugating others through mercantile and usurious practices—not only the common people but also the elite.

Isaiah 60:10-12: *"Foreigners shall build up your walls, and their kings shall minister to you… and your gates shall be open continually, day and night, that the wealth of the nations may be brought to you, and their kings led in procession."*

It is evident that the Jew has always favored the "*policy of the open door*," unrestricted free trade, for it is not through honest labor and production but through mercantile exploitation and speculation that the wealth of nations can be securely amassed.

"Foreigners shall stand and feed your flocks, aliens shall be your plowmen and vinedressers… you shall eat the wealth of the nations and boast in their glory" (*Isaiah 61:5-6*).

Truly, the art of taking bread from others and boasting of foreign merits, appropriating others' glory as their own, is something the Jews have mastered to this day. Did not Werner Sombart recently teach us that all the significant achievements of modern times are the work of the Jews; even the discovery of America we supposedly owe to them, for Jews provided the funds for Columbus's expedition. The boundless comedy in such statements is lost on the Hebrew. Perhaps Berthold Schwarz also borrowed money from a Jew when he wanted to invent gunpowder? And likewise Gutenberg, James Watt, and others? How could the world progress if the Jews did not lend people the money—that they had previously taken from them?

But the Jew recognizes trade as the best means to exploit nations and force them into Jewish servitude. Thus it is written:

"You shall take possession of the trade of the Egyptians, the commerce of the Cushites, and the tall men of Seba; they shall belong to you, follow you in chains, and bow down before you" (*Isaiah 45:14*).

Thus, Judah aims not only at earning money but at domination and subjugation; it seeks to chain nations and force them to their knees. For in all the words that Judah puts into the mouths of its prophets and its "God," only the Hebrew's own ambitions and desires are revealed. Yet honest trade alone is not enough; a bit of moneylending and usury must be added. And the recipe for this is promptly provided:

"You may charge interest to a foreigner, but not to your brother, so that Yahweh your God may bless you in all that you undertake in the land that you are entering to possess" (*Deuteronomy 23:20*).

"To possess it!" Thus, Judah pursues conquest of lands—not with the sword, but with promissory notes, mortgages, bills, and checks. And Yahweh's blessing is made contingent on the condition that usury is practiced against foreigners. Wherever there is profit and deceit, there is Yahweh.

"Yahweh will grant you abundance, as he has promised you. You shall lend to many nations, but you shall not borrow" (*Deuteronomy 15:6*).

Thus, Judah does not subdue nations through martial valor but through lending and taking interest:

"When Israel grew strong, they made the Canaanites pay tribute and did not drive them out… And the inhabitants of Kitron and Nahalol… and Beth-shemesh and Beth-anath became subject to tribute… And the Amorites dwelt in Mount Heres, and the hand of the house of Joseph rested heavily on them, for they had all become tributary" (*Judges 1:28-35*).

It is noteworthy how Yahweh constantly advises the Jews to remain "*foreigners*" in all the lands they enter, to feel as strangers, as guests, and thus never to intertwine their interests with those of the land and state. Even in the land of Canaan, which he promises them as an "*everlasting possession*," they are to remain foreigners:

Genesis 17:8: *"I will give to you and to your offspring the land in which you are a sojourner, all the land of Canaan, as an everlasting possession."* Genesis 26:3: *"Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands."*

A foreigner in the homeland given as an everlasting possession! One sees that Yahweh is unconcerned with absurdities and contradictions. It is no surprise, then, that Yahweh did not keep his word, and the Jews have not possessed their "*everlasting possession*" for nearly 2,000 years, having instead scattered across the world in pursuit of profit after thoroughly plundering their "*everlasting possession*."

But indeed, they have kept *one* commandment: to feel like foreigners everywhere, never truly becoming at home, never attaching their hearts to the welfare of the land, but rather seizing the advantages of the moment like passing guests and moving on when circumstances favor it. In this foreignness in all states lies a secret of the Hebrews' success; only thus do they stand, as it were, *above* circumstances, taking no inner part in the fate of the state or people, but keeping only their own advantage in view. Every state imposes heavy duties and sacrifices on its citizens in times of need and danger, and the native citizen willingly, sometimes enthusiastically, makes these sacrifices. But the Jew can say to himself: *What do your troubles matter to me? I am a foreigner, a guest in this land, and if it no longer suits me, I move on. See to it that you keep your state in order!*

From this, it becomes clear how absurd it is to entrust this rootless foreigner with any state interests, to make him an official, judge, officer, or teacher; for can the "*foreigner*"

do anything but betray the state's interests for the sake of his tribe—as Joseph betrayed the land of Egypt? And do not foreign Jews from other states stand closer to the Jew in spirit than the fellow inhabitants of the land in which he happens to reside? How, then, can a Jew honestly manage state and national interests when secret bonds tie him to foreign tribesmen?

Yet the Jew comes to foreign lands not only as a foreigner but as an *enemy*, for his Yahweh has given him strict instructions not to fraternize with other peoples but to work toward their destruction, beginning with the demolition of their religious and moral foundations:

"Take care that you do not make a covenant with the inhabitants of the land to which you are going, lest they become a snare among you. You shall tear down their altars, break their idols, and cut down their sacred groves" (*Exodus 34:12-13*).

And all nefarious means are permissible to infiltrate and deceive the foreign land. Especially, the time-honored Jewish art of seduction must lend its aid:

"And Moses sent spies to Jazer; they consorted with the daughters of the Amorites and deceived all who were there" (*Numbers 21:32*).

And with such deception and infiltration, with lies and betrayal, the "*conquest*" of Canaan was accomplished. It was not a war in open battle, man against man, but a treacherous ambush, as we already witnessed with the Hivites; and a merciless slaughter, even of women and children:

"So we captured all their cities at that time and devoted to destruction every man, woman, and child, leaving no one alive. Only the livestock we took as spoil for ourselves, along with the plunder from the cities we seized" (*Deuteronomy 2:34-35*).

And Yahweh is the faithful helper and co-murderer in the slaughter of nations:

"Do not fear them. Remember what Yahweh did to Pharaoh and the Egyptians… So will Yahweh do to all the peoples of whom you are afraid. Moreover, Yahweh will send hornets among them until those who are left and hide from you are destroyed" (*Deuteronomy 7:18-20*).

More than through violent conquest, the Hebrews have always subjugated and plundered nations through cunning acquisition; and to this end, they used the seduction of princes and princesses, winning them over through flattery and all manner of dubious compliance, indulging their weaknesses, above all to make them complicit in the plundering of their people:

"And kings shall be your foster fathers, and their queens your nursing mothers. They shall bow down to you with their faces to the ground and lick the dust of your feet" (*Isaiah 49:23*).

When later military conflicts threaten the Jewish realm, Judah wages war in true Jewish fashion. What the men lacked in courage, the seductive arts of the women had to compensate for. When Holofernes besieges Jerusalem, a Jewish woman goes to the

enemy camp, pretending to betray her people, and enchants the enemy commander with her charms. On his nightly bed, she murders the sleeping man with his own sword, and wild jubilation erupts in Israel over this peculiar heroic deed:

"Behold, this is the head of Holofernes, the commander of the Assyrians, and this is the canopy under which he lay when he was drunk. Thus Yahweh, our God, struck him down by the hand of a woman" (*Judith 13:15*).

Note how every despicable act is cloaked with the name of Yahweh. It is always Yahweh who instigates or perpetrates such vile deeds. And so, here too, Yahweh must allow himself to be portrayed as an assassin who uses a harlot to accomplish his works. Any honorable nation would be ashamed of such a deed. The serious concern of civilized nations has always been to protect the honor of their women; but where has a Germanic man ever sacrificed his wife's honor to eliminate an opponent through assassination? Such acts were reserved for a people lacking both a sense of womanly honor and manly dignity; and only such a people could boastfully proclaim such an act as a heroic deed. The extent to which the thinking of nations could be corrupted by the spread of Jewish views is evident in the fact that artists among Aryan nations glorified this depraved woman, this seductive murderess, through artistic depictions.

And even the greatest in Judah boast of utterly peculiar heroic deeds. Of David's campaign against the Ammonites, it is reported:

"...and he brought out a great amount of spoil from the city. But the people in it he brought out and put them to work with saws, iron picks, and iron axes, and made them toil at the brick kilns. Thus he did to all the cities of the Ammonites" (*2 Samuel 12:30-31*).

We may hear of the ancient, by no means soft-hearted Vikings hacking each other to pieces in battle, but we do not hear of them torturing defenseless people, including women and children, to death with specially prepared instruments of torment. It was considered dishonorable among them to harm the unarmed. Such mass slaughters were reserved for Semitic peoples, particularly the Jews, and they reveal their lack of humane sentiment and their annihilating hatred toward other nations—a hatred taught to them, indeed, by their "God."

To Saul, Yahweh-Zebaoth commands: *"Now go and strike Amalek and destroy all that they have; do not spare them, but kill man and woman, child and infant…"* (*1 Samuel 15:3*).

And Yahweh himself assists in the mass slaughter by sending great stones to hail from the heavens. *Joshua 10:11*: *"And as they fled before Israel… Yahweh cast down great stones from heaven upon them… and they died."*

Truly, this Yahweh is a hater and slayer of humanity, in whom not a spark of compassion or justice resides. It must be a people of a peculiar spirit that chose such a God. But why are we surprised? Yahweh is the unadulterated Hebrew, a faithful reflection of their hatred and vengefulness—for nations create their gods in their own image.

Already Voltaire, in his *Examination of the Spirit and Customs of Nations*, pointed out how the wild, fanatical hatred of the Hebrews permeates even their prayers, giving them a peculiar character for which no equivalent can be found among other peoples. In their psalms, they do not pray for the conversion of the sinner, that is, the person of another tribe or faith, but for their destruction and death. They pray to their God concerning other nations: *"Scatter them like chaff before the wind, and let the angel of the Lord drive them away; let their way be dark and slippery, and let the angel of the Lord pursue them"* (*Psalm 35*). *"Let death seize them; let them go down alive to Sheol"* (*Psalm 55*). *"O God, break the teeth in their mouths; tear out the fangs of the young lions, O Lord"* (*Psalm 58*). *"At evening let them return, let them howl like dogs and prowl about the city. Consume them in wrath, consume them till they are no more"* (*Psalm 59*). *"Pour out your anger on the nations that do not know you, and on the kingdoms that do not call upon your name. Do to them as you did to the Midianites, who were destroyed at Endor and became dung for the ground"* (*Psalm 83*).

In *Psalm 109*, David wishes upon those who speak evil of him: *"Appoint a wicked man over him, and let an accuser stand at his right hand… Let his children be orphans and his wife a widow. Let his children wander about and beg, seeking sustenance as outcasts. Let the creditor seize all that he has, and let strangers plunder his gains."*

Of the destroyed city of Babylon, the Hebrew poet in *Psalm 137* wishes: *"Happy shall he be who takes your little ones and dashes them against the rock!"*

Hardly among any other people—not even in the most ancient times—can such hatred and vengefulness toward others be found. Even the oldest prayers of the Egyptians, Persians, Indians, and Babylonians express humility, recognizing their own faults and thus practicing forbearance and patience toward others.

Voltaire remarks: *"If the Jewish God had answered all the prayers of his people, surely only Jews would remain on earth, for they hated all other nations and were therefore hated by all. Thus, when they incessantly demand that God destroy their adversaries, they seem to be calling for the downfall of the entire inhabited world."*

Did we say too much when we called this idol a spirit of malice and wickedness?

Let us refrain from listing further the atrocities in which the Jewish books abound, such as the unspeakably sordid story recounted in *Judges 19*, which makes one wonder why it must be preserved for all time in a "*holy scripture*." Or the treacherous slaughter of 75,000 Persian "*anti-Semites*" described in the *Book of Esther*, and similar accounts.

Is this not a strange God who chooses the most immoral of all peoples as his favorite and is constantly invoked to participate in the plundering and destruction of other nations?

El Elion and El Shaddai

Through Luther's Bible translation, some characteristic peculiarities of the ancient scriptures have been lost to us. To present the doctrine of the one God more clearly, Luther consistently translated the various divine names of the original text—such as *Elohim, Yahweh, El Elion, El Shaddai, Adonai, Zebaoth,* and so forth—as "God the Lord." This created an apparent monotheism even where none existed. In doing so, however, the distinct nature of these different deities was blurred. Let us attempt to partially restore this distinction.

The beginning of the Bible takes on a different meaning when we take the original text literally, for it is written: "In the beginning, the *Elohim* created heaven and earth." Who were these *Elohim*?

For the past sixty years, our Assyriologists and Egyptologists have been working to decipher ancient documents that predate the time of the Jews by far. It is no longer a secret that many biblical passages have their precursors among the Babylonians, Iranians (Sumer and Akkad), Assyrians, and Egyptians. From the structures and monuments of these ancient cultured peoples, buried for millennia, we gain insights into ancient literatures, and we can easily recognize that the Hebrews were essentially only the transmitters of older intellectual treasures not created by them *). The specifically Jewish elements of their chronicles have been characterized in the preceding chapters; they find no counterparts in older literatures and bear such a strong imprint of the Jewish spirit that their authorship can undoubtedly be attributed to the Hebrews. No one would wish to contest their claim to these passages. However, for their ideas about the creation of the world, the flood narratives, and similar stories, as well as their penitential psalms, precursors can be identified in older literatures.

*) These insights are not first provided by Friedrich Delitzsch but were already known twenty years earlier through Schrader, Sayce, Lauth, Lepsius, Kaulen, Adolf Wahrmund, and others.

Regarding the *Elohim,* I believe I have found a related reference in the Babylonian flood narrative, which George Smith attempted to translate from Assyrian clay tablets housed in the British Museum. It speaks of *Lahmu* and *Lahamu,* who emerged in the beginning and gave rise to life. These names have been interpreted as representing male and female forces, which is a plausible explanation. However, I find another clue to their meaning. The Arabs, during certain festivals, recite ancient chants in which the exclamation "*Lahumme, Lahumme!*" frequently appears. No one, not even the Arabs themselves, knows what it means. The connection between *Lahumme* and *Lahamu* seems evident to me; and with some knowledge of the laws of sound shifts, umlaut, and vocalization in Semitic languages, the path from *Lahamu* to *Elohim* does not seem too far-fetched. The sound of the word *Lahumme* reminds me of our German word "*Flamme*" (flame). (I boldly rely on my linguistic instinct, which has often guided me correctly where scholarly research found no clear path.) I am therefore inclined to interpret *Lahmu* and *Lahamu* as "water and fire," which does not contradict the interpretation of "male and female forces"; for since all life on earth arises from the interplay of sunlight (fire) and rain (water), it is fitting to regard light as the male and water as the female generative force. According to my interpretation, the Babylonian creation saga thus means: "In the beginning were water and fire; they gave rise to life."

In the word *Elohim*, I further find the root of our German word *Lohe*, which again means fire, flame, light, and reappears in the fire god *Loki*, in the Latin *lux lucis*, and in *Lucifer*. Thus, the circle of derivations closes on both sides. I therefore read: "In the beginning, the *Lohen* (the light and fire spirits) created heaven and earth." *)

*) The possible concerns of academic scholars that non-Aryan and Semitic language families should not be mixed or compared seem to me to be invalid. If Aryan and Semitic peoples have been in contact for at least 4–5000 years, their linguistic treasures must have flowed into one another and borrowed from each other.
I also dispute, and have disputed for 25 years, that Palestine, at the time of the Hebrew immigration, was inhabited only by Semitic tribes. I have always suspected Aryan tribes in the Amorites (the *Amaur* of Egyptian monuments), the Edomites, the tall "children of Anak," the "tall people of Seba," as well as in the later Samaritans and Galileans (*Galliern*). Regarding the *Amaur*, Flinders Petrie later confirmed my assumption.

This is merely an introduction to highlight the arbitrariness of Luther's translation. More significant to us are *El Elion* and *El Shaddai*, which Luther occasionally left untranslated but mostly rendered as "God the Lord." Our theologians typically interpret *El Shaddai* as the "highest God" and *El Elion* as the "most high," an interpretation lacking any serious linguistic basis. It is merely a makeshift explanation. To find the right track, we must look for parallels in other ancient religions. We discover a certain dualism in these ancient theologies: good gods and demons are contrasted with evil ones, light beings are opposed by shadow spirits, a concept rooted in natural life processes where light and darkness contend, and alongside creative forces, destructive ones are at work. This contrast is most clearly developed in the teachings of Zoroaster, who sets *Ahuramazda* (later corrupted to *Ormuzd*) against *Ahriman*. Some interpret *Ahuramazda* as "the self-existent" or "the highly wise being," others as "the great lord," though these interpretations again lack linguistic grounding—quite apart from the fact that such philosophically contrived concepts were foreign to the unspoiled minds of ancient peoples. I propose a different interpretation.

Ahura Mazda is also called *Aura Mazda*. The sound of the word *Ahura* or *aura* recalls *aurum*, *aurora*, brilliance, and light (*aurum* = gold, the shining one). *Mazda*, however, is nothing other than *master* = lord, so *Ahura Mazda* is the "light master," the lord of light. For those who find this too prosaic, one might interpret *ahura*—analogous to *asura*—as "light being" and *Ahura Mazda* as "ruler of the light spirits."

In the word *Ahriman*, I suspect the root *rima*, which reappears in our German word *Reim* (rhyme) but originally, as the counterpart to *rita* (right, upright, justice), denotes the "harmoniously ordered." The prefix *a* or *ah* in ancient languages often serves as a negating syllable, meaning "un-." Thus, *Ahriman* would be the "disordered," the fiend, the enemy of order and harmony. (A similar word formation appears in *Arimaspi*—*Arimaspahi*—the "disordered gazers" or beings with an odd number of eyes.) In all ancient religions, the concept of light is associated—when applied to the ethical realm—with the idea of the good, the creative, the spirit of truth; its opposite is the destroyer, the spirit of darkness and deceit. This is how *Ahriman* is regarded in Persian religion. According to another interpretation, the name *Ahriman* derives from Old Persian *ahrija maniyus*, in Zend *anhro mainyus*: the destructive spirit. He is the eternal enemy of *Ahuramazda*, the spirit of darkness who seeks to sow the seed of evil in all good and pure creations. It is prophesied that when the third savior comes, *Ahriman*'s power will be

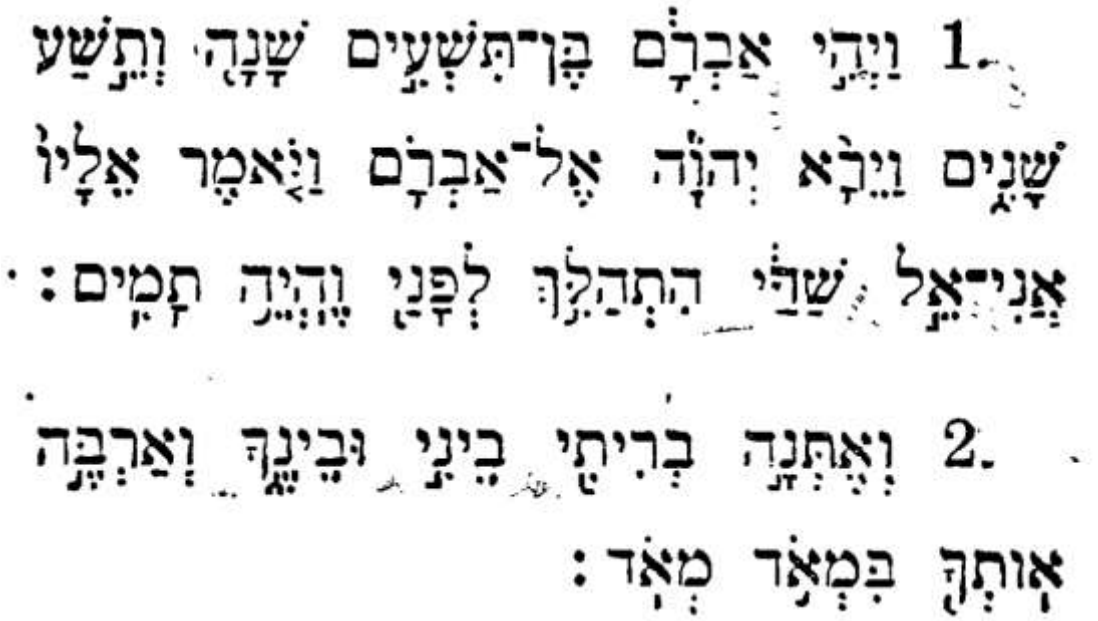
broken, and the eternal kingdom of light of *Ahuramazda* will establish its dominion on earth.

The prevalence of the concept of two opposing gods is evident in the fact that Slavic peoples still speak of a *Biele Bog* and a *Tcherne Bog*, a white god and a black god. In Christian understanding, these are called God and the Devil.

El Elion and *El Shaddai* were gods of the Canaanite peoples before the Jews arrived in the land. It makes no sense to see these two divine names as representing equivalent beings; what reason would the Canaanites have had to conceive of two gods of the same kind, one merely a degree higher than the other, a "highest" and a "most high"? It is far more likely that—similar to other ancient religions—these Canaanite gods embody opposites: a good spirit and an evil spirit, a white god and a black god.

The linguistic path to this conclusion does not seem too difficult to me (though I must accept the disapproval of scholarly experts for the audacity of my derivations, which defy all tradition). In *Elion*, I find an echo of the Greek *helios*—sun, light; for the meaning of *Shaddai*, the path seems sufficiently indicated by our German words *Schatten* (shadow) and *Schaden* (harm). Adolf Wahrmund has already connected *El Shaddai* with the Egyptian *Seth*; and *Seth* is also an evil god in Egyptian belief, synonymous with *Typhon*, the destroyer, conceived as the embodiment of the devastating desert storm. In Egyptian understanding, *Seth* is the evil spirit, "the god to whom all that is harmful is attributed." In Assyrian inscriptions, *sched* and *schedim* also appear as evil demons, the "harmful ones."

All this suggests to me that in *Shaddai* we are dealing with the "evil spirit," feared by the Canaanites as an enemy, the spirit of darkness, the shadow god *). It is striking that when Abraham enters Canaan, he does not form a covenant with *El Elion* but specifically and exclusively with *El Shaddai*. To leave no doubt, let the passage from the original text be reproduced here. The 17th chapter of the First Book of Moses begins thus:



This translates literally as: "*When Abram was a man of 99 years, Yahweh appeared to Abram and said: I am* El Shaddai*, walk before my face and be obedient to me, and I will establish a covenant between me and you and will make you very great."*

*) In Turkish, the devil is called *Scheitan*. A station on the route from Rustschuk to Varna bears the name *Scheitan-Sabak* — Devil's Hole. The path from *Schaddai* to *Seth, Scheitan,* Satan is easy to find; just as from Typhon to *Düwel* and *Teufel*

And in Genesis 17:7, it continues: "And I will establish my covenant between me and you and your seed and their descendants as an eternal covenant, so that I will be *your* God and that of your seed after you."

Since there is no mention of *El Elion*, the god of light, truth, and goodness, in this covenant, I can only conclude with the best will that Abram made his covenant with the "evil spirit." In medieval terms, he sold his soul to the devil. This explains everything!

It is easy to see that the name *Yahweh* was later substituted for *Shaddai,* that the original god of the Jews was *El Shaddai,* and that the covenant with this god extends only to Abram and his descendants, not to other peoples.

Professor Adolf Wahrmund, a teacher at the Oriental Academy in Vienna, in his book *The Law of Nomadism and Today's Jewish Dominion*, was the first to reveal the deeper spiritual nature of the Hebrews as descendants of desert nomads and robbers. He has already hinted at the connections discussed here, stating in the aforementioned book:

"A deeper, more natural archetype of the fateful turns of nomadic life than hostile raids is to be found in the frequently recurring, all-destroying desert storm, the mighty destroyer that leaves behind desolate emptiness and barren nothingness. It is personified in Typhon or Seth of the Egyptians, the Shaddai *(i.e., the mighty and terrible) of Abraham and Balaam. He rides on the wings of the wind and descends in thunder and lightning. The storm wind is his breath, smoke rises from his nostrils, and consuming fire from his mouth. The desert nomads are his true sons, for they, like their god, can only destroy. According to some ancients, Typhon was the father of* Judaios *and* Hierosolymos*, and the Gnostics designated the Jewish god as a typhonic being."*

It should hardly have required scholarly investigations to recognize from the accounts of the earliest Jewish history that *Yahweh* is not a being of goodness and truth. All the facts described in the preceding sections confirm this: *Yahweh* is *El Shaddai,* the evil spirit, the spirit of destruction and deceit, who has nothing in common with our Christian God. We must emphatically protest against the conflation of the two.

Should the fact that the name *Yahweh-Jehovah* does not appear in the *New Testament* not have been sufficient to make us aware of the difference between these gods? Neither Christ nor his disciples know the name *Yahweh-Jehovah*. On the cross, Christ cries out: *"You* Eli lama asaptani*,"* and the surrounding Jewish crowd, steeped in Jewish views, is astonished by this cry, which they do not understand. Some thought he was calling for the prophet Elijah. This clearly shows that Christ called his God by a name unknown to the Jews and the Jerusalem rabble. And the name sounded similar to *Elias*. Could he not perhaps have cried: *"*El Elion*, why have you forsaken me?"*

This despairing cry of pain from the crucified one can be echoed by the honest peoples of the world to this day, for the sublime God of light and truth has forsaken them—forsaken them since a distorted image of a god, the enemy of the true God, was introduced into religious teachings, since they forgot the difference between *El Elion* and *El Shaddai*.

In an era when *Yahweh* was allowed to reign and was recognized by the blinded nations, the deceitful people of *El Shaddai* inevitably gained dominion over the honest. Let us cast down the false god, the spirit of darkness, from his throne and restore *El Elion* to it, and light and truth will once again take hold among humanity! The nations will gain sight and find their way back to the sources of salvation. The promise made to the honest Esau will be fulfilled: *"You will become lord again and tear his yoke from your neck."* For we are the tribe of Esau, and thus this promise applies to us.

Samples from Pre-Jewish Literatures

It has been claimed of the ancient Jewish scriptures that they express a poetic beauty and profound piety unmatched elsewhere or unknown before the time of the Jews. Whether this opinion is justified may be judged by the reader from the following samples of ancient poetry.

From Egyptian finds, a fragment of a hymn to the god Ptah*) is known, which, in a free but faithful translation, reads as follows**):

*): In the Egyptian *Ptah*, I suspect the Indian *Pitar – Pater*, Father. Thus, the god Ptah would be none other than "God-Father."
**) The texts are taken from Wahrmund's work: Babylonianism, Judaism, Christianity (Brockhaus, 1882).

You are the one whose power lifts the waters to the heavens; your head reaches the firmament, and your feet stand in the unfathomable depths.
In the roar of the storm, we hear your voice; it sweeps over the mountains, and the forests plunge into the sea.
You carry the clouds across the lands and let rain fall upon all that grows. Everything that exists is the work of your hand.
From your nostrils blows delight, from your womb spring the fountains, and where you tread, life sprouts all around.
You are the one who gathered the sea of stars and lets the waters stream down from the mountain peaks to bring life to all beings.
Your eye is the sun of the world; you close it, and darkness falls, and when you open it, there is light.
You are eternally young like a child born anew each day, and old like an elder who lives until the end of time.
You dwell so low that all can see your works, and so high that none can reach you.
You are the hidden one, whose name no one knows. Among men you dwell, and among gods, in life as in death.
You lead them by your hand, for they are yours forever.

It is not difficult to recognize here the model for the Psalms.

Around 1260 BCE, the Egyptian poet Pentaur glorifies the military campaigns of King Ramses II and attributes to him the following prayer to the god Amun (or Amen):

My archers and chariots have forsaken me; not one remained to fight for me.
Where are you, my heavenly father Amun? Behold, can a father abandon his child who always trusts in his protection?
Wherever I went, wherever I stood, my face was turned to you; have I not always followed your counsel?
O great lord of Egypt, destroy the peoples who surround me! What are these shepherds, who know nothing of God, before you, O Amun?
I have built you numerous monuments, erected an eternal temple for you, and filled your sanctuary with captives.
I have offered you sacrifices and dedicated fragrant herbs.

I have built you a house of stone on eternal pillars and raised obelisks from Elephantine.
I have sent ships across the sea for you to bring the glories of all peoples to you. Has another done such things for you?
From the depths of my heart, I cry to you in my distress, my Father!
I am surrounded by countless peoples from all lands; I am alone, no one else is with me.
My archers and chariots have abandoned me; seized by fear, they have fled; not one heeded my call!
But Amun is better than myriads of archers and millions of chariots, better than ten thousand warriors in one place.
The help of men is nothing; Amun is mightier than they.

On ancient Babylonian cuneiform tablets, instructions for the practice of piety and divine worship are found, including the following*):

*) After George Smith.

Every day you shall draw near to your god,
Offering sacrifices, prayers of the mouth, and holy vessels
In reverence, as befits divine beings.
Pray in humility and bow your face,
Offer him lights and consecrated gifts.
Never abandon the fear of God,
And walk in reverence for the holy.

From the ancient Babylonian *Gilgamesh Epic*, whose origins date back at least to 2000 BCE, fragments have been preserved, some of which we reproduce here (after Adolf Wahrmund):

Queen Istar, who, like all heroes and heroines of the oldest sagas, is of divine origin, woos the hero Gilgamesh and is rejected by him. She calls upon her divine creators for help:

Angrily, Istar ascended to the heavens
And stood before Anu, her father,
Before Anatu, her mother, and spoke:
Hear, my father, Gilgamesh hates me,
He spurns my beauty,
He turns his love away from me...

When she finds no aid in heaven, she undertakes her journey to the underworld:

To the land without return, the distant,
The realm of decay, Istar directs her steps,
To the house whose walls have no exit,
To the path whose way has no return,
To the dwelling where the sun has no access,
The place where dust and earth are the sustenance,
Where light is not seen,
Where spirits dwell in darkness,
And the birds of the night flit through the vault.

Who does not find echoes here of Dante's descent into hell?

From the Sumerian penitential psalms, we provide some samples after Lenormant:

I bow in humility, and no one extends a hand to me,
I dissolve in tears, and no one comforts me,
I call with a raised voice, and no one hears me,
I am weary and bowed down, and no one lifts me up.
Lord, you will not forsake your servant,
Hasten to his aid amidst stormy floods!
Extend your saving hand to him!
I know I am full of sin;
Turn it into piety!
Let my errors be scattered in the wind!
My transgressions are great,
Disperse them like a mist!

At the temple in Borsippa, Nebuchadnezzar had the following inscription placed:

Borsippa, you city wherein the god is worshipped,
I have adorned you and built a sanctuary for him as an eternal dwelling,
Decorated with gold and silver, metals, and precious stones...
The sanctuary where the god Nebo rests,
I have covered with gold and the door of the Holy of Holies with shining silver.
With alabaster, I have clad the columns at the gate of the sanctuary,
And the perimeter of the temple with colored stones.
The base of the altars I have adorned with wrought silver,
And the columned halls and door pillars I built from quarried stone.
Firmly I have constructed the temple to the amazement of mankind.
I have renewed the sanctuary of Borsippa,
*The temple of the seven lights of the earth.**)

*) It is likely that the ancients already knew the seven major planets of the sun, or five planets plus the sun and moon, and revered these "seven lights" as deities. Ancient temples and other sacred structures (fortresses) often have seven levels, each dedicated to a planet. I interpret Borsippa, as well as Sippara, as "Seven-City." At both places, there were such seven-tiered sanctuaries.

The account of the Solomonic temple construction shows unmistakable kinship with this.

From Assyrian literature, a fragment of a hymn to the sun god Shamash reads:

Lord, illuminator of darkness, who pierces the gloom,
Good god, who lifts up the afflicted and strengthens the weak,
Pious beings turn their gazes to your light,
The spirits of the abyss flee your countenance...
Like a bridegroom, you approach, full of joy and grace,
With your radiance, you fill the bounds of the heavens.
You are, O god, the light of the world!

From afar, people look to you
With gratitude and joy.

The *Papyrus Prisse*, the oldest book in the world, dated to around 2500 BCE (located in the National Library in Paris), contains, among other things, the *Teachings of Ptah-Hotep*, from which we reproduce a fragment:

The Nomarch Ptah-Hotep speaks: O Hanhan, Lord of Eternity! Weakness of old age afflicts me. I spend my days in suffering. The light of my eyes fades, and my ears close... The spirit grows weary and no longer recalls yesterday... What shall an old man in my condition do? Shall I recount the words of those who know the history of ancient times and have heard the voice of the gods themselves?
And the holiness of God speaks: Act according to my commandments; diminish evil among rational beings, fight the powers of darkness! Instruct people in the words of the past, and you will earn gratitude from great and small. Imbue them with justice and truth of heart; it will never weary them!

Another passage speaks of filial obedience and love for parents:

If you heed my words, your actions will be guarded by divine grace. Those who truly receive and preserve my teachings harbor treasures within themselves, and their good name will spread among people because of the virtues they fulfill. Whoever follows my words will be spared from evil... He will be chosen for high offices, and his name will live through the centuries, his perfect satisfaction enduring for eternity.

According to Brugsch, the following passage is found:

It is beautiful when a son heeds his father's words. A long life will be granted to him. To love God is to be obedient; disobedience is hateful to God. The heart shapes a man according to his disposition; from the heart comes his well-being. The righteous act according to their words.
It is beautiful when a son listens to his father's words; it brings him honor when such is said of him. Whoever possesses such virtue will prosper on earth. His memory will endure among good people for all time...
If you have risen to prominence after being lowly, if you have acquired wealth after long poverty, then distinguish yourself through good deeds and be the first in the city in virtuous works. Let not your soul become proud in wealth, for this abundance God has given you. Do not despise your neighbor, for the same fate may befall him...
If you wish to be wise, care for your household. Cherish love for your wife and avoid strife. Provide sustenance and adorn your wife, for that is the joy of her being. Surround her with pleasant scents and make her happy as long as life is granted to you.

Translated by Lauth:

Teach by humbling yourself: The created is unfathomable, for God made it so that full knowledge is withheld from us.

It seems to me that these ancient songs, prayers, and psalms can confidently stand comparison with the best passages of the Old Testament—both in poetic beauty and profound piety.

Referring to such passages, the Egyptologist Lauth emphasizes that it is erroneous to attribute the introduction of monotheism to the Jews. The concept of a God-Father was known to the Egyptians—two thousand years before a Jew began to write. Moreover, we know that the Jewish god was not conceived as an all-father for all peoples but as a god among other gods, intended only for a small people. A universal monotheism remains foreign to the Jews to this day.

A multiplicity of gods among ancient peoples often appears only superficially, as they called the god by different names or imagined him in various forms. Champollion-Figeac explains *): *"The Egyptian religion was a pure monotheism, which only outwardly, in symbolic guise, appears as polytheism."* Similarly, Emanuel de Rougé states:

The Egyptian religion encompasses a multiplicity of local cults. The Egypt that King Menes united under his scepter (around 3000 BCE) was divided into tribes and provinces; each of these regions called its chief deity by a particular name, but it was always the same doctrine recurring under different names. One idea prevails everywhere: that of a single, primordial god; always and everywhere, "the self-created being" confronts us as an unapproachable deity. This god is unique, without companions, infinite, eternal, concealing name and form, omnipresent, omnipotent, and all-merciful.

*) After Adolf Wahrmund: *Babylonianism, Judaism, and Christianity*.

Thus, a true god, not a petty, jealous tribal idol filled with competitive envy against "other gods."

From the above examples, it is evident that long before the emergence of the Jewish people, true piety and high morality existed in the world, and belief in an almighty god lived among the peoples. Considering that the oldest Jewish scriptures originated around 650 BCE, it is reasonable to assume that, insofar as they are not Jewish tribal chronicles and similar additions, they represent only a faint reflection of those ancient moral teachings, penitential hymns, and wisdom sayings from Egyptian, Eranian, Babylonian, and Assyrian literatures. In light of these sparse remnants, we sense how much that was magnificent and sublime existed in the world—and perished—before the Jews came. Or perhaps: *because* they came?

On Rabbinism

A peculiar intellectual world unfolds to those who glance into rabbinic literature. While other ancient writings of humanity reveal a striving for truth, an aspiration for order and morality, and an honest will that feels kindred to us, we miss this trait entirely in rabbinic literature. The disordered and illogical, the hairsplitting and deceitful in the rabbis' mode of thought and expression is so repellent that a healthy European mind can only follow these thought patterns with deep aversion. An Aryan who had to engage continuously with this subject would risk falling ill from disgust; so utterly contrary to straightforwardness, reason, and logic is this writing. It represents a deliberately unnatural and unclean way of thinking.

Undoubtedly, the Jewish mind is constructed differently from that of the normal, honest human; it thinks crookedly, as if "around the corner," limping and waddling along its thought paths.

The repulsively alien and abhorrent nature of rabbinic writings may also be why few people feel inclined to engage with them for more than a fleeting moment. All attempts to interest broader segments of the populace, or even just the educated, in the oddities and monstrosities of Jewish esoteric teachings have proven entirely fruitless. Although knowledge of just a few statements from these writings should suffice to provoke moral outrage in all honestly thinking people, such enlightenment efforts strangely bounce off German minds without effect. It is as if they are presented with something utterly incomprehensible, something for which they lack any conceptual framework. This presents a puzzle. What should provoke indignation and fierce resistance seems to make no impression at all. For decades, I have sought to explain this psychological contradiction and found no solution.

Initially, some good-natured and naive individuals might say, faced with the enormity of Jewish thinking: *It is impossible that the Jews could write and teach such things; it must be invented out of malice.* But what if impartial experts and irrefutable facts provide the evidence?

Ultimately, it is likely an inner aversion that prevents minds accustomed to straightforward thinking from approaching this alien intellectual world more closely. Just as in the animal and plant kingdoms, some weak creatures protect themselves by inspiring disgust through ugliness, repellent appearance, or foul odor, so too the Jewish intellectual world seems to shield itself from unwelcome intruders through disgust. It has armed itself with protective ugliness; it enjoys the *protection of disgust*.

Thus, it remains an unrewarding task to introduce the ordinary mind to a world of repulsiveness; therefore, this chapter is written only for strong natures, those with enough self-discipline to push through a thicket full of thorns, decay, and poisonous vipers. It is necessary that we briefly set aside our disgust to gain insight into the Jewish intellectual workshop; for how could we learn to overcome this most dangerous enemy of honorable humanity if we know neither its thoughts and intentions nor its tools and weapons?

That these are very serious and important matters, the reader may hear from the mouths of the rabbis themselves. In *Erubin* 21b, the Talmud states: "*My son, heed the words of the rabbis more than the words of the Bible; for in the words of the Bible, there is only*

commandment and prohibition; but whoever transgresses the words of the rabbis is guilty of death. Whoever mocks the words of the rabbis will be boiled in seething excrement." *)

*) Dr. Jakob Ecker, *Judenspiegel*, p. 1.

One sees that the rabbis know how to wield dire threats and charming imagery; it only seems to us that the words of the rabbis themselves are often seething excrement. But what a high opinion these gentlemen have of their teachings is evident from the following statement*: "Godless is he who reads only the Bible and the Mishnah but does not use the words of the Sages"* (Rabbis). Thus, surely all pious Christians are godless.

Jakob Ecker says: *"The Talmud does not contain laws in systematic order but scatters them, interspersed with lengthy discussions, hairsplitting speculations, and absurd quibbles, hundreds of useless stories, childish tales, and fables."* It must be added, however, that the Talmud also contains various harmless moralizing stories, even some statements that appear to reflect true moral elevation and genuine piety. One should not forget that, in their zeal for collecting, the rabbis have gathered everything possible in the Talmud over 1500 years—not only what their own minds concocted but also what was useful from the literatures of other peoples. Naturally, this includes some valuable items; like thieving magpies, they carried to their nest whatever they found: rags, golden rings, rotting bones, and precious stones. Now they have ample opportunity to boast of their treasures. If someone asks about the contents of their chest, they know how to pull out something shiny and create the impression that the entire junk heap is filled with treasures. Thus, they have published a collection of *"Rays of Light from the Talmud"* that makes a quite respectable impression; only one should not assume that everything in the Talmud is of the same kind. These "rays of light" are rather the few choice treasures from a heap of foul-smelling rubbish. Inadvertently, the pitiful rabbinic mind has branded these rarities with the term "rays of light"; for only where darkness otherwise reigns does one count the occasional flashes of light. Thus, the title itself admits that in the great dark desert of the Talmud, a glimpse of light can occasionally be discovered.

Here is a relatively harmless example of rabbinic logic and morality. The rabbis calculated that Isaac was 57 years old when Rebecca was born. Since Isaac married in his fortieth year, it follows that his wife could only have been three years old when he married her. Well-meaning pious minds, like those of our Christian theologians, overlook such minor inconsistencies and contradictions, consoling themselves that the statements of ancient chronicles should not be taken too literally. Not so the relentless rabbinic acumen, which sees true piety in literal interpretation and calculation. It solemnly establishes the above fact, for Rabbi Solomon Jarchi writes in his commentary on Genesis 25:20: *"Sarah was 122 years old (when she died), but Isaac was 37 years old. At that time, Rebecca was born; and after waiting three years for her, until she was fit for marital cohabitation, he took her as his wife."*

But that is not enough: rabbinic wisdom relentlessly draws all conclusions and asserts that, through the example of the pious Isaac, it is proven that a woman of three years is ripe for cohabitation. In *Schaar Kirjath Arba*, it is taught: *"Our sages of blessed memory say that a woman is not suitable for marital cohabitation until she is three years and one day old."*

This example is typical of rabbinic thinking; it clings to the letter and disregards any objection from reason or morality. Anyone somewhat informed about how frequently Jews offend against minors will recognize that there is no shortage of Hebrews ready to draw practical applications from this teaching. *)

*) Cf. *The Talmud Dispute Before German Judges*. Leipzig, 1895. Now published by Hansa Publishing House, Hamburg, p. 22.

The Talmud was only recorded in the second to fifth centuries CE, with the Mishnah (the core text) around 150 CE and the Gemara (rabbinic commentary) between 370–500 CE. Since, according to Talmudic teaching, only those who know and follow the Talmud are pious Jews, it follows that all Jews before 150 CE could not have been pious and true Jews. Such concerns occasionally arise among the Jews themselves, and so a curious one might ask: *"Is it not said that Abraham followed the Law? How could he have followed it when it was not yet written?"* The rabbis, however, have an escape even for such questions, no matter how absurd. Thus, in *Bereschith Rabba*, it is stated: *"(You ask), where did Abraham learn the Law? Rabbi Simeon says that his two kidneys were made like two water jars, and from them the Law flowed forth. How is this proven? Because Psalm 16:7 says: 'My kidneys instruct me at night.'"* (Luther translates*: "My kidneys chastise me at night."*) — Thus, the Jewish Law is an excretion of the kidneys!

One begins to understand how, with such sleight-of-hand logic, the rabbis can prove anything. By the way, the rabbis claim infallibility for themselves, for everything they write and say is considered holy. In *Caphtor Vapherach*, it is said: *"The Rabbi has said, the words of the scribes (rabbis) are worth more than the words of the prophets,"* and in *Midrasch Mischle*, it is added: *"Even their casual conversation is to be regarded as equal to the entire Law."* Indeed, Rabbi Shelom Jarchi teaches: if a rabbi says that the right hand is the left and the left is the right, you must believe it. And in the tractate *Sanhedrin* (p. 110, par. 2), it is said: *"Rabbi Chasda has said: anyone who contradicts his rabbi or teacher does as much as if he contradicted the divine majesty."*

In such matters, the Talmud and the Jewish jurisprudence based on it brook no jest. The tractate *Erubin* teaches on p. 21: *"Whoever transgresses the words of the scribes is guilty of death."*

In light of such warnings, one will know how seriously the rabbinic writings are to be taken.

Among the thousand oddities these books contain, we are particularly interested here in the laws that clarify the relationship of Jews to other people, i.e., to us.

An important subject in Jewish law is usury and profiteering—understandably, for the entire existence of Judaism is essentially based on usury and capital. Indeed, its entire power and glory rest upon it. One could easily expel the Jews from a state by prohibiting usury. Where usury is not permitted, capital accumulation loses its purpose—Judaism loses its raison d'être and its possibility of existence.

We have already seen above (p. 64) that Jews are permitted to practice usury and profiteering against foreigners, i.e., all non-Jews; however, the Talmudist will not be at a loss to point out passages that prohibit usury (as well as other offenses and crimes). Here,

one must first note the strict distinction the Jew makes between tribal members and other people. In the Christian understanding, we are accustomed to applying the term "neighbor" to all fellow humans; the Jew, however, interprets it in the narrowest sense, referring only to blood relatives, the tribal brother. Therefore, it is explicitly stated in various Talmudic passages: when it is taught that no one should wrong his neighbor, it means no one should wrong his tribal brother. The others, the non-Jews, are excluded.

However, even here, rabbinism has left itself a backdoor: there are indeed Talmudic passages that disapprove of wronging (usury, fraud, theft, murder) even against non-Jews, thus standing in direct contradiction to other passages. Eisenmenger already notes: "It is quite common among the rabbis to find two opposing teachings." *) Thus, the Jew is entirely free to follow one passage or another, depending on what seems advantageous to him. If one tries to pin him down on an immoral teaching, he will point to a passage that proves the opposite and assure and convince us that the Talmud is a book of the deepest wisdom and morality and that the Jews are the most virtuous people in the world.

*) Eisenmenger: *The Discovered Judaism*, Königsberg, 1711.

In truth, the Talmud is a puzzle box with a double bottom, in which one can make good or evil appear and disappear at will, as needed—perfectly suited for a people with a double morality.

It is easy to recognize which morality the Hebrews practically apply toward non-Jews, and therefore it will be good to learn some of the laws on which they base their actions. (It should be noted that non-Jews (Christians) are referred to in the Talmud as *Gojim* (singular *Goi*), and in the *Shulchan Aruch*, the modernized extract of the Talmud, as *AKUM*. Occasionally, other terms appear, such as *Kuthäer*, *Nochri* (foreigners), *Children of Noah*, *Children of Edom*, *heathens*, *peoples of the world*, *unbelievers*, *idolaters*, *Nazarenes*, etc.)

In the Talmudic tractate *Baba Mezia*, p. 61, par. 1, at the end in the *Tosephtoth*, it is written: *)

It is permitted to cheat a Goi *and take usury from him, as it is written (Deuteronomy 23:20): You may charge interest to a foreigner. It is also permitted to deceive him, as it is written (Leviticus 25:14): When you sell something to your neighbor or buy something from him, you shall not cheat your brother. Of the others, there is no mention.*

*) The texts are mostly taken from *The Talmud Jew* by Prof. Dr. Aug. Rohling, and in part from Dr. Jakob Ecker's *Judenspiegel*.

In the book *Yad Chazaka*, Rabbi Moshe bar Maimon adds:

It is forbidden for a seller or buyer to cheat his fellow tribesman, as it is said (Leviticus 25:14): When you sell something to your neighbor or buy something from him, you shall not cheat your brother.

The knowledgeable Talmud reader silently adds: "The others are excluded"—as is explicitly stated in some passages. In *Choschen Hammishpat*, p. 132, par. 2, in the

Amsterdam edition, we read: *"In all places where it is said (in the Law of Moses): His neighbor, an idolater is not included."*

Thus, it is also stated in *Beer Haggola*, p. 34, par. 2: *"If one sells something to his fellow tribesman and cheats him by a sixth, he must return it to him; but to a* Goi, *he need not return it."*

Thus, the pious Jew may cheat even his tribal brother by up to one-sixth; with the *Goi*, however, cheating is not only permitted but it is even a sin not to cheat him or to return what was stolen.

Prof. Werner Sombart credits the Jews with giving trade its modern form, exploiting all advantages, introducing deceptive substitutes, and false measures and weights. We see that in doing so, they act as pious Jews in the sense of the Talmud.

Maimonides says (*Yad Chazaka* IV, 31, 1):

Whoever returns a Goi*'s lost property commits a sin, for he strengthens the power of the idolaters (i.e., non-worshippers of Jahwe).*

Raschi remarks on this: "*Whoever does such a thing falls under suspicion of loving a* Goi, *and whoever loves a* Goi *hates Jahwe."*

The Law has forbidden us to lend money to an Israelite with interest, but to a foreigner, it is permitted. (R. David Kimchi on Psalm 15:5.) *)

*) The translations from rabbinic writings provided here come from thoroughly credible and reliable experts, as will be discussed further in the final chapters of this book.

Rabbi Levi ben Gerson remarks: *"These words are a commanding precept: You shall charge interest to the foreigner. Because he practices idolatry, the Law commands us to lend to him with interest if he wishes to borrow from us, so that we may cause him all harm, and in doing so, we do no wrong."* (*2. Pent.*, p. 234, 1).

The "Eagle" Maimonides writes: *"Jahwe has commanded us to take usury from a* Goi *and to lend to him only then (when he is willing to pay high interest), so that we do not aid him but harm him, even in a matter where he is useful to us, while we shall not do such to an Israelite."* (*Sepher Mizvoth* 65, 1).

The Mosaic word, Deuteronomy 23:20, says another rabbi (*Pesiqta Rab* 80, 3 par. *Teze*): is a commanding word. Likewise, the Talmud (*Tract. Aboda Zara* 77, 1 *Piske Tos.*): *"It is forbidden to lend to* Gojim *without interest; but with interest, it is permitted."*

It is noted in the Talmud that Abarbanel once declared: *"Among the foreigners whom we may charge interest, the Christians are not to be understood, for they are not foreigners to the heavenly Father"*—and then the same great Abarbanel, the former finance minister of Spain, explains that he spoke those words *"only for the sake of peace, so that the Jews could live unmolested among the Christians."* (*Marakh Hammalech* 77, par. *Teze*.)

Maimonides fully clarifies that *Gojim* and idolaters also include Christians. He says (*Tract. Aboda Zara* 65, 5):

And know that this people of the Nazarenes, who follow Jesus, although their doctrines differ, are all idolaters, and one must treat them as one treats idolaters. For the Jews who now let themselves be baptized mix among the Gojim, *and it is said of such a one: "Your brother shall live with you," but it is the Law to push him into the pit of ruin (i.e., to destroy him).*

The same says in *Yad Chazaka Hilch. Ah.*, p. 1, ep. 10, par. 1.f., av. 1:

*It is commanded to kill the traitors of Israel and heretics (*Minim*), like Jesus of Nazareth and his followers, with the hand and to push them into the pit of ruin.*

And it is not just anyone who says this; it is a luminary of Israel, Maimonides, the celebrated Spanish rabbi Moshe bar Maimon, the "Eagle of the Synagogue," who (after the initial letters of his name) is also called *Rambam*. He is considered the most significant scholar in Talmudic matters and still enjoys unquestioned authority today.

In Sohar *III, 14, par. 2, it is said: "We have received the teaching: Kill the best among the* Akum*!"*

Thus stands the Jewish tolerance and love for humanity!

What gives the essence of the pious Jew and his teachings a particular tinge of insincerity and falsehood is the recurring recommendation of *reservatio mentalis*, the secret reservation. Where the Jew feels compelled to act contrary to the spirit of his Law, he is advised to outwardly behave as good appearances require, but inwardly to retract and nullify his words and actions or to secretly give them a different meaning.

Thus, it is taught in many places to despise and harm non-Jews wherever possible, but always to maintain the appearance of goodwill. Such behavior is justified by the fact that the Jews, being too few in number among foreign peoples, cannot enforce their true sentiments and intentions and must therefore resort to deceptive appearances. Often, the formula recurs that one may commit this or that wrong against Christians, but only if one is certain not to be discovered, so that Israel does not fall into disrepute, or—as the expression usually goes—"so that the Name is not desecrated"; this means, roughly: so that no one discovers that we are not a "holy people" but a deceitful people.

Here are some samples of this peculiar morality:

In *Tract. Gittin* 62, 1, *Tos.*, it is said:

It is forbidden to greet the godless, but... a person should always be cunning... therefore, one should also greet the foreigner who is not a Jew, for the sake of peace, to make oneself liked and avoid adversities.

Rabbi Bechai says: *Hypocrisy is permitted in this way, that the Jew behaves courteously toward the non-Jew and tells him that he honors and loves him. It is permitted out of caution or fear.* (*Kad Hakkachasch* 20, 1).

In *Tract. Sota* 18, 2, it is simply stated: *"It is permitted to be hypocritical toward the godless in the world."*

It is told of the Talmudic teacher Rab Kahana that when he came to a *Goi*, he said: Schelama lemor, *which means: the Lord be greeted! But he meant not the* Goi *but his rabbi above him, thus deceiving the* Goi *who thought the greeting was for him with ambiguous words. Rabbi Eliezer did the same, as recounted in* Tract. Aboda Zara, *p. 10, par. 2.*

In particular, the Jew is taught to arrange his actions so that he is never without an excuse. Thus, it is said in *Shulchan Aruch* III, § 425, 5:

The heretics who deny the Israelite faith are commanded to be killed. If one has the power in hand, one kills them publicly with the sword; if not, one should deal with them by cunning, e.g.: One lets them fall into a pit and does not pull them out; if there is a ladder in the pit, one removes it and says, I do this so that my cattle do not fall in, and if there was a stone over the pit's opening, one places it back and says: I want my cattle to pass over it; but if there is a ladder in the pit, one takes it away and says, I must let my son climb down from the roof.

How little the Jew is suited for public judicial office under such circumstances is evident from *Tract. Baba K.*, p. 113, par. 1, where it is said:

If a Jew has a lawsuit with a non-Jew, you let your brother win and say to the foreigner: this is what our Law requires (in a land where Jewish laws apply). If the laws of the peoples favor the Jew, you let your brother win and say to the foreigner: this is what your own law requires. In other cases, however, one must harass the foreigners with tricks until the gain remains with the Jew.

Rabbi Ismael remarks on this: *"Akiba has taught that one must ensure not to be discovered in this, so that the Name is not desecrated."*

Regarding this, Raschi says in *Tract. Baba K.*, p. 113, par. 1: *"Desecration of the Name does not occur if the* Goi *does not notice that the Jew is lying."*

Thus, the Talmud also permits false swearing if one is certain not to be discovered and if one inwardly nullifies the oath.

In *Jore Dea* 239, 1, *Haga*, it is stated:

If a Jew has stolen from a Goi, *and the* Gojim *court obliges him to swear an oath (that he did not steal), the other Jews must compel him to settle with the* Goi *so that he does not swear a false oath, whereby the Name might be desecrated (if the true facts later come to light). But if this is not possible and he is forced to swear an oath, then he may, if the Name will not be desecrated (i.e., if it does not come to light), swear a false oath and nullify it in his heart.*

In *Tract. Baba K.* 113, 2, it is taught that a Jew who knows testimony in favor of a non-Jew that is detrimental to a Jew and gives it against a Jew in court shall be placed under the great ban.

Similarly, it is said in *Jore Dea* 232, 12; H: *"Nullifying the oath in thought is permitted if one is forced to swear."*

For example: *"If the king (or the judge as the king's representative) requires a Jew to swear that another Jew has sinned with a* Goja*, such an oath is considered forced and must be nullified in thought (through secret reservation)."*

Examples are given in *Tract. Kalla* 18, 2: *"Rabbi Ukiba swore an oath and thought in his heart that it was void!"*

In *Tract. Aboda Zara* 28, 1: *"Rabbi Jochanan swore to a noblewoman regarding a secret: 'To the God of Israel—I will not reveal it'—and thought to himself: but to the* people *of Israel, I will reveal it."*

Not only usury and hypocrisy are permitted to the pious Jew against non-Jews, but also every other crime: fraud, theft, withholding found property, robbery, and adultery—always under the condition that it does not come to light. Here is the evidence:

In *Tract. Sanhedrin*, p. 57, par. 1, in the *Tosephtoth*, it is written: *"An Israelite is permitted to wrong a* Goi*, because it is written: You shall not wrong your neighbor. But the* Goi *is not mentioned therein."*

In *Parasha Beha Sinai*, it is written: *"It is permitted to keep a* Goi*'s lost property; for (Deuteronomy 22:3) it is said: with all lost things that your brother loses, but not what a* Goi *loses."*

Rabbi Bechai explicitly adds in *Parasha Kiteze* (p. 212, 1): *"This commandment to return lost property applies only to an Israelite, not to a* Goi*, and this holds, as our rabbis of blessed memory have said: with all lost things that your brother loses, but not what a* Goi *loses; for a* Goi *is not Jahwe's portion, but he is the portion of the foreign gods of the earth, and what he loses is a lost thing that is not found on the earth of the living and shall never return to its master, according to the principle that excellence belongs not to the other peoples but only to the Israelites."*

In *R. Jerucham Sepher Mescharim*, p. 65, 4, it is written:

If a Goi *holds a pledge of an Israelite, for which the* Goi *lent him money, and the* Goi *loses it and an Israelite finds it, he shall return it to the first (Israelite), but not to the* Goi*; but if the finder wanted to return it to the* Goi *for the sake of the holy Name, the other Jew shall say to him: if you want to sanctify the Name, do it with what belongs to you (and not with what is mine).*

Rabbi Moshe bar Maimon says in *Sepher Mizvoth*, p. 132, 2:

It is permitted to exploit a Goi*'s mistake if he errs to his own detriment. If, for example, the* Goi *makes a calculation and errs in it, the Israelite must say to him: See, I rely on your calculation, I do not know (if it is correct), but I give you what you demand.*

In *Jalkut Rubeui*, p. 20, 2, it is simply stated:

It is permitted to the righteous to act deceitfully, just as Jacob did.

But not only in matters of property and money's worth, also regarding the honor of the person, the Talmud permits wrong against non-Jews.

Rabbi Bechai, Levi ben Gerson, and others teach that the marriage of a non-Jew has no validity in the eyes of the Israelite and that the Jew does not commit adultery if he violates a non-Jewish woman.

In *Tract. Sanhedrin*, p. 52, 2, it is said:

Moses says: You shall not covet your neighbor's wife, and: whoever commits adultery with his neighbor's wife is guilty of death. Thus, only adultery with the wife of the neighbor, i.e., the Jew, is punishable; the wife of the non-Jew is excluded.

In *Aboda Zara*, p. 36, 2, it is said:

The Gojim *or heathens, as well as the robbers who are like the heathens, are not pulled out of the pit if they have fallen into it, but are left there to die.*

And all this is taught in the name of the Jewish "God" and covered with the name of Jahwe!

Rabbi Albo says: *"Jahwe has given the Jews power over the property and blood of all peoples."* (*Sepher Ik.*, p. 92, 1, ep. 25; *Jalkut Shimoni* to Hab., p. 83, 3, no. 563).

After the Canaanite people of the Amalekites, non-Jews in the Talmud are occasionally also referred to as "Amalek"; and regarding these, it is said in *Tract. Sanhedrin*, p. 118, 1: "*The war against the Amalekites is a commanded war. It is commanded to torment and pursue them until they are destroyed and none of them remain."* (See also *Sepher Mizvoth*, p. 65, 2).

Since at the time of the Talmud's composition, a people called the Amalekites was no longer known, it follows that this name must be applied to non-Jews in general. All non-Jews, since they have not entered into the special covenant with Jahwe and do not practice circumcision, are counted among the "godless," about whom it is said in *Jalkut Shimoni*, p. 148, 3:

Whoever sheds the blood of the godless does as much as if he offered a sacrifice to Jahwe.

Thus stands the morality and religion of the Jews!

From this, it follows what is to be thought of their "universal love for humanity," their humanity, and tolerance, of which they speak so much and which they never tire of invoking in others.

Is the Talmud Still Valid?

Given such outrageous teachings and attitudes, the reader may well wonder whether these still hold validity today and whether, in particular, the educated Jew shares and endorses such views. Therefore, some evidence is needed here as well.

A common excuse among Jews is that they know nothing of the Talmud, that it belongs to ancient, bygone times, and has no significance today. If this were true, they should wholeheartedly agree with our demand to burn all Talmudic writings. However, they do not; instead, they feel offended in their "religious sentiments" by our criticism of the Talmud.

The claim that the Talmud no longer matters is contradicted by the fact that, wherever Jews live in significant numbers, Talmud-Torah schools exist, where the Talmud forms the primary subject of study. The same applies to all rabbinical seminaries.

Dr. Jakob Fromer, the former librarian of the Berlin Jewish community, who was persecuted with fanatical hatred by his co-religionists for some honest confessions, vividly described in his book *The Essence of Judaism* how he was raised entirely in the spirit of the Talmud in his Galician homeland and how, in his youth, he knew no other literature than rabbinic-Talmudic texts. Thus, it is certain that at least the Jews coming to us from Russia and Austria (who make up a significant percentage of our Jewish population) are thoroughly imbued with Talmudic views. However, even our strictly observant German Jews are sufficiently familiar with the Talmud. In all major cities, there are Talmud communities that gather one or more times a month under the guidance of a rabbi to study and be edified by these "holy books."

But even if this were not the case, it has been rightly said: the Talmudic spirit has so deeply penetrated the flesh and blood of all Hebrews that they would think and act in a Talmudic manner even if the Talmud did not exist. The truth is that the Jews did not become what they are through the Talmud; rather, the Talmud is an unadulterated Jewish national and racial-spiritual product. It bears such an authentic stamp because the Jews, feeling secure that their Hebrew language was unknown to other peoples and thus a kind of secret language, expressed themselves completely as they are. Therefore, the Talmud remains a spiritual hallmark of the essence of Judaism—even if it were truly rendered obsolete.

We are, however, far from that, as the following confessions show. In the *Archives Israélites,* a prominent Jewish yearbook published in Paris, it is stated (1865, p. 25):

As far as the Talmud is concerned, we profess its unconditional superiority over the Law of Moses.

In the Marburg trial against the teacher Fenner in April 1888, the court-appointed expert, Professor Cohn from Marburg, testified under oath that the Talmud is still regarded as the source of Jewish morality today. The court posed the following question:

Are the prescriptions of faith and morals contained in the Talmud to be regarded as binding commandments for faithful Jews, and is an insult to the Talmud to be considered an insult to the Jewish religious community or one of its institutions?

Professor Cohn responded:

I affirm this unequivocally. For the faithful Jew, everything in the Talmud is binding as the transmitted teaching given to Moses on Sinai. All institutions of the Jewish community as such are based on the Talmud, which is to be regarded as a source and foundation of the Jewish faith, just like the Bible itself. For the "unbelieving Jews" in the broader sense, the Old Testament has just as little binding force, but they remain connected to Judaism because they fully acknowledge the content of Judaism's moral law. In this, they are essentially linked to the Talmud, which contains this moral law.

In a trial against the editor of the *Hannoversche Post*, J. Rethwisch, held before the Hanover Regional Court on November 25, 1894, the invited expert, Rabbi Dr. Gronemann from Hanover, affirmed:

The Talmud is the authoritative source of Jewish law and still retains full validity.

(This confession was inconvenient for some Jews, so much so that the *Berliner Tageblatt* omitted or distorted this statement in its report on the trial. Rabbi Gronemann was compelled to demand a correction under § 11 of the press law, which was subsequently published.)

How keenly aware the Jews are of the moral impropriety and hostility toward humanity of the Talmudic teachings is evident from the fact that they carefully conceal these teachings from others and deny them when questioned. The Talmud imposes severe penalties for revealing its secrets to non-Jews.

In *Sanhedrin* 59a and *Chagiga* 13a, it is taught that a non-Jew who studies the Talmud, or a Jew who instructs a non-Jew in the Talmud, deserves death.

In *Shulchan Aruch, Yoreh De'ah*, it is stated that a Jew who translates anything from the Talmud or other rabbinic literature and makes it accessible to non-Jews is to be regarded as a *Maser* (traitor) and must be secretly eliminated.

The Jews have a convenient pretext for denying the Talmud insofar as they possess a newer law code, which is entirely in the Talmudic spirit and represents a modernized extract from the Talmud. This is the *Shulchan Aruch*, meaning "The Set Table," edited by the rabbis Joseph Karo and Moses Isserles. It is the authoritative law code for Jews today and is so widely recognized that the German Reich Court has occasionally applied the laws of the *Shulchan Aruch* as authoritative in disputes between Jews.

In a Jewish divorce case, the Reich Court (VI Civil Senate, September 9, 1891) ruled, in agreement with the Stuttgart Higher Regional Court, that:

Since both parties are Israelites, the Mosaic-Talmudic marriage law, particularly the codification of Jewish law from the 16th century called the Shulchan Aruch, specifically its part containing marriage law norms, known as Even Ha'ezer, must be the basis for the decision.

(See *Berliner Juristische Wochenschrift*, December 28, 1891.) Thus, in the German Reich, justice is occasionally administered according to Jewish law.

There can be no doubt about the validity of the *Shulchan Aruch*, and in the following, we will rely solely on the teachings of this Jewish law code. That the *Shulchan Aruch* is closely tied to the essence of the Talmud has been repeatedly confirmed by rabbinic authorities. For instance, Rabbi Dr. Fink from Aurich publicly declared on January 5, 1893, that the teachings of the *Shulchan Aruch* are binding for Jews only insofar as they are grounded in the Talmud.

The Jews also believe they have sufficient reason to deny the laws of the *Shulchan Aruch* before the public, just as they do the teachings of the Talmud.

A Jewish General Synod, convened in Hungary in 1866, resolved:

To declare to Christians that they disavow the Shulchan Aruch; but in reality, every Jew must adhere to the Shulchan Aruch at all times and in all places.

This statute was signed by 94 rabbis, 182 jurists (including 10 judges), 45 doctors, and 672 other Jews. It was printed in 1873, along with the signatures, under the title *Leb Haibri* in Lemberg. Thus, denying their secret laws is a duty for the Jew, and it is therefore not to be expected that a rabbi or any other Jewish scholar would ever tell the full truth about rabbinic writings in court.

In *Pierer's Konversations-Lexikon*, Volume 10 (1879), Rabbi Dr. Rahmer from Magdeburg writes:

The Shulchan Aruch *has been adopted by Jewish communities as the authoritative guideline for religious practice.*

When, in 1892, a certain Marugg in Basel sought to publish a factual German translation of the *Shulchan Aruch* and announced this intention through circulars to Jewish communities, the chief rabbis in Berlin, Amsterdam, Copenhagen, Hamburg, Lemberg, and Krakow proclaimed in synagogues that it was a sin to subscribe to this translation or to support its realization. The project did not progress beyond the initial installments due to insufficient subscribers. A Lemberg Hebrew journal wrote:

Promoting a translation of the Shulchan Aruch is an act of baseness and godlessness in the highest degree. For if this translation were to come about, which may Jahweh prevent, it would inevitably bring upon us the misery of our brothers from 300 years ago in Spain.

What a guilty conscience the Jews must have to hide their religious laws so anxiously from the world!

However, it is another question whether the civilized nations of Europe can continue to tolerate a widely ramified sect among them that adheres to secret laws and takes great care to prevent their disclosure. Every association today is required by the state to submit its statutes to public authorities for review and approval; only Judaism is an exception. The practice of its teachings and laws has been permitted by the state without those laws being known. The legislative authorities, during the emancipation of the Jews, assumed that the religious teachings of the Jews must rest on moral foundations similar to those of Christianity. They believed they sufficiently understood the essence of Judaism from the Old Testament writings, overlooking the existence of other teachings and laws that are

kept secret. Thus, the legal equality of the Jews was granted under false premises; the actual Judaism living among us today is different from the theoretical Judaism that the well-meaning Christian peoples and state authorities constructed and with which they thought they were entering into a state contract. We can therefore confidently say: the states have not entered into a contract with the deceitful and dishonest Talmudic Judaism and cannot wish to do so, as the state, as a moral-legal institution, can never approve or permit criminal behavior.

In any case, the Jews de facto constitute a secret society with hidden principles and intentions and therefore cannot be tolerated in a constitutional state. The German Reich Penal Code stipulates in § 128:

Participation in an association whose existence, constitution, or purpose is to be kept secret from the state government, or in which obedience to unknown superiors or unconditional obedience to known superiors is promised, is punishable.

Furthermore, § 129 states:

Participation in an association whose purposes or activities include preventing administrative measures or the execution of laws through unlawful means is punishable.

Both apply fully to the so-called "Jewish religious community." Its constitution, as laid out in Jewish law books, has been and continues to be kept secret from the state government. That every faithful Jew is compelled to obey the rabbis as known superiors is evident from the severe penalties they are authorized to impose (see pp. 76 and 78). It is also likely that the Jews recognize an unknown supreme authority to which they are similarly obligated to unconditional obedience. Hellmuth von Moltke, who had the opportunity to thoroughly study the conditions of the Jews during an extended journey through Poland, says of them:

*Despite their fragmentation, the Jews are closely united. They are consistently guided by unknown superiors toward common goals... By rejecting all attempts by governments to nationalize them, the Jews form a state within a state and, in Poland, have become a deep and still unhealed wound of the country... Even now, every city has its own (Jewish) judge, every province its rabbi, and all are under an unknown supreme authority residing in Asia, obligated by law to constantly wander from place to place, whom they call the "Prince of Slavery." **)*

*) Moltke: *Darstellung der inneren Verhältnisse in Polen*. Berlin 1852. — Cf. *Handbuch der Judenfrage*, 27th ed., p. 41-42

Moltke cannot be counted among the credulous or fanciful; his judgment is surely based on thorough investigations, and various observations support him. He continues:

Preserving their own government, religion, customs, and language, obeying their own laws, they know how to circumvent or undermine the execution of the country's laws.

It is not to be assumed that only in Poland do Jews act this way. As our Jews are subject to the same rabbinic law as those in Poland, they are likely filled with the same spirit and belong to the same international secret society. Thus, the conditions of § 129 of our Penal

Code likely apply to this secret association as well. The laws printed below sufficiently testify to this. They demonstrate that the Jew may not—or only pretends to—acknowledge the laws of the state in which he lives and is subject to Talmudic law; he is instructed there to deceive the king and the state, to obstruct and undermine the execution of laws as much as possible. Indeed, these rabbinic laws claim the right to decide over property and life, even to command assassination, thus employing "unlawful means." There can therefore be no doubt that the so-called "Jewish religious community" constitutes a state-endangering secret association.

Thus, I hereby publicly denounce the Jewish community living among us as a criminal secret society and call upon the public prosecutors to bring charges against this conspiratorial society and take all necessary steps to protect the state and society from its attacks and to dissolve this dangerous association.

To further substantiate this demand, some passages from the still-valid secret laws of the Jews are provided here. We limit ourselves to a few particularly characteristic laws and provide them in their original text as well. It should be reiterated that the term *AKUM* in the *Shulchan Aruch* corresponds to the *Gojim* of the Talmud and applies to all non-Jews. The word is said to originally mean "star-worshippers," *) but various passages make it clear that it refers to all non-believers, especially Christians, as there are multiple references to "Akum with the cross." One passage states: "today, where we live among the Akum..." Since star-worshippers are not known in Europe, it can only refer to us.

*) AKUM is said to be formed from the initial letters of the words: Abede Kochabim U Mazzelot: Worshipers of the Stars and Zodiac Images. Others, however, would read: Worshipers of Kristi and Mariae

The *Shulchan Aruch* consists of four parts; the most relevant for us is the *Choshen HaMishpat* (Breastplate of Justice), which contains the legal codes of the Hebrews. *Haga* means an appendix or explanatory addition.

First, some laws that surrender the property of non-Jews, permit fraud, and demonstrate that the Jew has neither moral nor legal obligations toward non-Jews.

Choshen HaMishpat 348, 2, Haga

טעות עכ״ום כגון להטעותו בחשבון או להפקיע הלואתו
מותר ובלבד שלא יודע לו דליכא חילול השם ויש אומרין דאסור
להטעותו אלא אם טעה מעצמו שרי:

"The error of an AKUM, e.g., deceiving him in calculations or not paying what is owed to him, is permitted: but only under the condition that he does not notice, so that the Name is not desecrated. Some say it is forbidden to deceive him, but it is permitted if he has erred on his own".

Choshen HaMishpat 283, 1, Haga

ישראל שהיה חיי לעכ"ום וכת אם אין עכ"ום יודעין כוה אינו
חייב לפריע ליורשיו:

"A Jew who owes something to an AKUM, if the AKUM dies and no other AKUM knows about it, is not obligated to pay it to his heirs".

Ch'ha mischp 266, 1:

אבידת העכ"ום מותרת שנא' אבידת אחיך והמחוירה הרי זה
עובר עבירה מפני שהוא מחזיק ידי עוברי עבירה ואם החזירה
לקדש את השם כדי שיפארו את ישראל וידעו שהם בעלי אמונה
הרי זה משובח:

"The lost property of an AKUM may be kept, for it is said: "The lost property of your brother": indeed, whoever returns it commits a great sin because he strengthens the power of sinners (increases their wealth). But if he returns it to sanctify the Name, so that people praise the Jews and acknowledge them as honest people, it is praiseworthy".

Choshen HaMishpat 156, 5, Haga

נכסי עכ"ום הם כהפקר וכל המוה דוכה:

"The property of the AKUM is like ownerless goods, and whoever comes first has the advantage".

The Jews must support each other in deceiving non-Jews and share the profits:

Choshen HaMishpat 183, 7, Haga

מי שהיה עושה סחורה עם העכ"ום ובא חבירו וסייעו והטעה
העכ"ום במדה או במשקל או במנין חולקין הריוח בין שעשה עמו
כשכר או בחנם:

"If someone made a deal with an AKUM, and another Jew came and helped deceive the AKUM in measure, weight, or number, they share the profit, whether he helped for payment or voluntarily".

The Jews must also support each other in harming the state and must not betray each other:

Choshen HaMishpat 388, 2

הרי שגזר המלך להביא לו יין או תבן וכיוצא בדברים אלו
ועמד מוסר ואמר הרי יש לפלוני אוצר יין או תבן במקום פלוני
והלכו ולקחוהו חייב לשלם:

"If the king ordered wine or straw or similar things to be delivered to him, and a denouncer goes and says: Behold, so-and-so has a stock of wine or straw at such-and-

such a place, and they went and took it, then he (the denouncer) is obligated to compensate (the other Jew)".

Usury is also permitted to Jews in the *Shulchan Aruch* without limitation on the interest rate:

Yoreh De'ah 159, 1

דבר תורה מותר להלוות לעכ"ום בריבית וחכמים אסרוהו אם
לא כדי חייו . . . והאידנא מותר (בבל ענין):

"It is permitted by the law of the Torah to lend to an AKUM with interest; the rabbis, however, have only permitted taking as much interest as is necessary for livelihood... But nowadays, it is permitted in every way".

Before a public court, a Jew may not testify to the detriment of another Jew—under threat of excommunication:

Choshen HaMishpat 28, 3

אם עכ"ום תובע לישראל ויש ישראל יודע עדות לעכ"ום נגד
ישראל ואין עד אלא הוא והעכ"ום תובעו שיעיד לו במקום שדיני
העכ"ום לחייב ממון ע"פ עד אחד אסור להעיד לו ואם העיד
מנדין אותו:

"If an AKUM has a claim against a Jew, and there is a Jew who can testify for the AKUM against the Jew, without another witness besides him, and the AKUM demands that he testify for him, it is forbidden, in a place where it is the law of the AKUM that a claim can be made based on the testimony of one witness, to testify for him; and if he has given testimony, he shall be expelled from the community".

The Jews claim complete freedom to administer justice among themselves, bypassing public courts, thus positioning themselves as a separate state outside the state community and its legal codes, as the following passages prove:

(The following applies to disputes among Jews.)

Choshen HaMishpat 26, 1

אסור לדון בפני דייני עכ"ום ובערכאות שלהם אפילו בדין
שדנים כדיני ישראל ואפילו נתרצו בעלי דינים לדון בפניהם אסור
וכל הבא לידון בפניהם הרי זה רשע וכאילו חרף וגדף והרים יד
בתורת מרע"ה:

"It is forbidden to bring a lawsuit before AKUM judges and in their courts, even in a case where they judge according to Jewish laws; indeed, even if both parties agree to bring the case before them (the AKUM), it is forbidden. And anyone who comes to bring a case

before them is a villain and is as if he had blasphemed and insulted and raised his hand against the Torah of Moses, our teacher".

הגה ויש ביד בית דין לנדותו ולהחרימו עד שישלק יד עכ"ום
מעל חבירו:

(7)*
"And the Beth Din has the power to condemn and excommunicate him until he removes the hand of the AKUM from his neighbor".

The rabbinic court, the Beth Din, may also impose the death penalty:

Choshen HaMishpat 2, 1

כל בית דין אפילו אינם סמוכים בא"י אם רואים שהעם
פרוצים בעבירות (ושהוא צורך שעה) דנין בין מיתה בין ממון
בין כל דיני עונש ואפילו אין בדבר עדות גמורה. (ויש להם כח
להפקיר ממונו ולאבדו כפי מה שרואים לגדור פרצות הדור.)

"Every Beth Din, even if they (the judges) are not ordained in Palestine, if it sees that the people are dissolute—[Haga:] and that the times require it—has the power to impose the death penalty, a fine, or any other punishment, even if there is no clear evidence for the case. [Haga:] They have the power to declare his property as ownerless goods and to destroy him as they see fit to curb the dissoluteness of the people".

Smuggling is also permitted to Jews if only the state or an AKUM, but not a Jew, is harmed:

Choshen HaMishpat 369, 6

וכן אם ישראל קנה המכס מהמלך המבריח עצמו הרי זה גוזל
ישראל שקנאו . . . אבל אם קנאו עכ"ום מותר משום דהוי כהפקעת
הלואתו דשרי במקום דליכא חילול השם:

"And likewise, if a Jew has leased the customs from the king, the one who smuggles robs the Jew who has leased the customs... But if an AKUM has leased the customs, it is permitted [to smuggle], because it is as much as not paying his debts, which is permitted in a place where no desecration of the Name is to be feared".

The laws of Christian states have no absolute binding force for the Jew if they conflict with Jewish special laws:

Choshen HaMishpat 369, 11, Haga

אמרינן דינא דמלכותא אלא בדבר שיש בו הנאה למלך או שהוא לתקנת בני המדינה אבל לא שידונו בדיני עכ"ום דאם כן בטלה כל דיני ישראל.

"We say the state law applies in the case where the king benefits, or when it is for the welfare of the citizens, but otherwise, one should judge according to the laws of the AKUM, because otherwise, all the laws of the Jews would be superfluous".

Against someone who betrays the cause of Judaism, Jewish law commands assassination:

Choshen HaMishpat 388, 15–16

"If it is established that someone has betrayed a Jew or his money to an AKUM three times, one seeks to secretly eliminate him from the world. All members of the community must contribute to the expenses incurred in this".

Choshen HaMishpat 388, 10

מותר להרוג המוסר בכל מקום אפילו בזמן הזה ומותר להורגו קודם שימסור אלא כשאמר הריני מוסר פלוני בגופו או בממונו אפילו טמון קל התיר עצמו למיתה ומתרין בו ואומרים לו אל תמסור אם העיז פניו ואמר לא כי אלא אמסרנו מצוה להורגו וכל הקודם להורגו זכה:

"It is permitted to kill the traitor anywhere, even nowadays; and it is permitted to kill him before he denounces, i.e., if he only says: I will denounce so-and-so [so that he] suffers harm to his body or his money, even if it is only a little money, he has exposed himself to death, and one warns him and says to him: 'Do not denounce!' But if he persists and says: 'No, I will denounce', it is a commandment to kill him, and whoever kills him first has merit".

The Jew should avoid a false oath if it is likely to be discovered; otherwise, he should swear it with a mental reservation, i.e., declare it invalid in his heart:

Yoreh De'ah 239, 1, Haga

יהודי שגנב לעכ"ם וחייבוהו לישבע במעמד שאר היהודים ליודעים שנשבע לשקר יכופוהו שיתפשר עם העכ"ום ולא ישבע ושקר אפילו אם היה אנוס על השבועה הואיל ויש חילול השם בשבועתו ואם היה אנוס וליכא חילול השם בדבר מבטל השבועה בלבו הואיל והוא אנוס בשועה כדלעיל סי' רל"ב:

"If a Jew has stolen from an AKUM, and they impose an oath on him in the presence of other Jews, and they know that he would swear falsely, they should compel him to settle with the AKUM and not swear falsely, even if he were forced to swear, because the Name would be desecrated by his oath. But if he is forced [to swear], and there is no desecration

of the Name in the matter, he should declare the oath invalid in his heart because he is forced to swear, as already stated above in § 232".

Commentary

עייו שם סעיף י"ד בהגה דבמקום שיש עונש מיתה מקרי
שבועות אונס ולא חילק אם יש חילול השם בדבר ובאונס מטון
כתב והוא דליכא חילול השם בדבר:

"See there (Section 11 in the Haga): Where the death penalty is threatened, it is called a forced oath, and no distinction is made whether there is a desecration of the Name or not; but for fines, he writes, [he may swear falsely] only if no desecration of the Name is to be feared".

The matter of oaths is a peculiar thing among Jews. It has often been claimed that Jews are permitted to swear falsely to non-Jews. The above legal passage provides sufficient grounds for assessing this question. Additionally, Jews annually, on the Day of Atonement (Yom Kippur), solemnly recite a "prayer" that outright declares all vows (*Kol Nidre*), oaths, and pledges from one Day of Atonement to the next to be null and void in advance. Understandably, Jews strive to assure that this prayer is entirely harmless and pertains only to religious vows (toward God). However, it is reasonable to assume that someone who so lightly dismisses vows, oaths, and pledges to God will be even less scrupulous with oaths to humans. In any case, the Jew has the discretion to apply the annulment of all vows and oaths through the *Kol Nidre* prayer to secular matters as well.

The "prayer" reads as follows:

כל נדרי

ואסרי. ושבעי. וחרמי. וקונמי. וקנסי. וכנויי. דנדרנא. ודאשחבענא׳
ודאחרימנא. ודאסרנא על נפשתנא: מיום כפדרים וה עד יום כפרי׳
הבא עליטובה: בכלהון אחרטנא בהון. כלהון יהון שרן. שפיקין
שביתין. בטלין ומבטלין. לא שרירין ולא קיטין: נדרנא לא נדרי.
ואסרנא לא אסרי. ושבועתנא לא שבועות: באר הגולה

"All vows, renunciations, bans, abstentions, penances, and pledges—under any name, including all oaths we may have vowed, sworn, banned, or renounced—from this Day of Atonement until the Day of Atonement that may come for our good—we hereby regret them all; they shall all be dissolved, invalid, non-binding, annulled, and void, without obligation and without standing. Our vows shall not be vows; our renunciations shall not be renunciations; and our oaths shall not be oaths".

The *Kol Nidre* prayer has been the subject of accusations against Judaism for decades, and if the Jews placed any value on living in peace with their Christian neighbors and not unnecessarily arousing their mistrust, they would have long since eliminated this "misunderstandable" prayer. But they do no such thing, even though insightful Jews have pointed out the problematic nature of this prayer ceremony.

Rabbi J. Hamburg in Lissa says in the *Allgemeine Zeitung des Judentums* (1886):

"This prayer is rooted in crass superstition, and whoever recites it must blush before their moral sense".

He recommends amending the wording, lest it provoke state legislation against the Jews (!).

Although this issue has been frequently highlighted, the authorities have, remarkably, failed to take action against this criminal prayer to this day.

Regarding the reliable German translation of the above laws, the following is noted:

In 1882, a publication titled *Judenspiegel, or 100 Newly Revealed Laws of the Jews* appeared in the Catholic Bonifacius Press in Paderborn. The author was a certain Briman, who called himself Dr. Justus. The *Westfälischer Merkur* published a brief review of this book on January 16, 1883, which led to a lawsuit against the editor. The trial took place on December 18, 1883, before the Criminal Chamber in Münster. The expert witness was Dr. Jakob Ecker, a private lecturer in Semitic languages at the Royal Academy in Münster, who provided a written opinion with precise translations of the relevant passages. The translations above are taken from this court opinion. The opinion itself was later published under the title *The Judenspiegel in the Light of Truth* by the Bonifacius Press (1889).

In another case, a trial was held before the First Criminal Chamber of the Breslau Regional Court on February 11, 1895, against the distributor of a leaflet that reproduced several passages from Ecker's *Judenspiegel* with Hebrew and German text. The expert witness, Dr. Georg Beer, testified under oath that he found all the Hebrew passages in an edition of the *Shulchan Aruch* from the Breslau city library and that the German text alongside the Hebrew was an entirely accurate, though sometimes slightly free, translation of the Hebrew words.

When asked whether the commandment to kill mentioned in the passages could apply not only to apostate Jews but also to other people, Dr. Beer stated that the commandment to kill, as evident from the overall sense of the passages, also applies to Christians. When explicitly asked by the prosecutor whether the Hebrew expression might allow a milder translation, such as "worthy of death," or similar, the expert declared that these passages contain an unequivocal commandment to kill.

Thus, there can be no doubt that these laws are accurately reproduced.

The objection is often raised that the majority of Jews, especially the educated ones, have no knowledge of the Talmud and its teachings and would certainly not approve of them if they were known. To clarify this question, the following was undertaken:

At the end of 1911, the Hammer League distributed a leaflet (No. 4) titled "Some Questions to Educated Jews." It begins with the following words:

The rabbinic writings (Talmud and Shulchan Aruch) demonstrably contain teachings that mock all moral concepts. They permit and recommend that their adherents use lies, usury, fraud, theft, false oaths, in short, every dishonest means suitable for harming non-Jews and increasing the wealth and power of the people of Israel. Whoever hears of these things

for the first time believes it must be a malicious slander against the Jews. But this is not the case, as reliable experts have repeatedly confirmed the authenticity of these teachings from the Jewish secret books.

This is followed by the reproduction of several of the above-cited legal passages with Hebrew text. The leaflet concludes with the following appeal:

Among thinking Germans, the opinion is widespread that educated and civilized Jews could not possibly know or approve of these teachings. We therefore bring these passages to general public attention—also in Jewish circles—and address the following questions to them:

1. Are you aware that these teachings are contained in the rabbinic writings, and do you approve of them?
2. If you do not approve of them: how is it that you remain part of a community founded on such immoral principles?
3. Why have the Jews so far sought to obstruct every translation of the rabbinic teachings?
4. Is the despotic power of the rabbis so great that even better-minded Jews, who inwardly disapprove of such teachings, must still submit to the tyranny of the rabbis?
5. Must you not admit that a people that devised and approved such teachings would stand on the lowest level of morality and could hardly claim the honorable name of human?
6. Must you not further admit that for a community with such despicable morals, which protects and supports all its members in fraud against others, it must be easy to rob any decent people, and that this requires neither "higher intelligence" nor "business superiority"?

(How unjust it is, therefore, to mock honorable peoples who do not employ such reprehensible means as intellectually inferior!)

This leaflet will be distributed in one million copies throughout all parts of the German Reich and brought to the attention of Jewish communities, so that no Jew can henceforth say these things were unknown to them.

The German people expect a response to questions 1–4 from the authoritative representatives of the Jewish community by January 1, 1912. Should this response not be provided satisfactorily by then, the undersigned League would feel compelled to file a complaint with the highest state authorities in the German Reich against the Jewish communities as secret societies conspiring against the common good and to request an investigation of Jewish teachings by the state.

This leaflet was distributed in large quantities throughout the Reich, particularly to Jewish communities and larger Jewish associations. It was also posted in poster form on the night of December 21–22, 1911, at many synagogues in the Reich. Thus, it certainly reached the widest circles of Judaism. Nevertheless, no response was forthcoming from authoritative Jewish sources. Only a private Jewish association, the "Central Association of German Citizens of the Jewish Faith" in Berlin, issued a counter-leaflet, which resorted to the usual Jewish tactic of denial. Our citations were labeled "ridiculous distortions"; at

one particularly inconvenient and indisputable passage, there was allegedly a "scribal error by the rabbis." Remarkably, such a scribal error could persist through all new editions of the *Shulchan Aruch* for centuries without being discovered!

The Hammer League responded to the Central Association's leaflet at the time with a new leaflet (No. 7), and the honorable Central Association fell silent.

Furthermore, Rabbi Dr. Kaelter in Danzig published a statement in Danzig newspapers at the time, opposing the leaflet and beginning with the words that it takes great effort for a decent person to engage with "professional slanderers." Otherwise, he disputed that the term *Akum* referred to Christians. Th. Fritsch, as the signatory of the leaflet, then sued for defamation and achieved a conviction of Kaelter on June 19, 1912, before the Danzig Magistrate's Court to a fine of 300 marks *).

*) Cf. Hammer No. 231: "The Response of the Central Association"; No. 252: "The Questions to the Educated Jews"; No. 242: "Condemnation of a Rabbi."

Regarding the denial of the term *Akum*, Leaflet No. 7 of the Hammer League states:

The Central Association's leaflet itself admits that the code word *AKUM* in the *Shulchan Aruch* has replaced *Gojim, Nochri, Kuthi*, etc., in the Talmud, and that these names simply denote foreigners, non-Jews, and "idol-worshippers." In the eyes of the Talmudic Jew, however, all non-believers, including Christians, are idol-worshippers. We have the testimony of the great Rabbi Mosche bar Maimon (Maimonides), the "Eagle of the Synagogue," who says in *Aboda Zara* 25, 5:

And know that this people of the Nazarenes, who follow Jesus, although their dogmas differ, are all idol-worshippers, and one must deal with them as with idol-worshippers. For the Jews who now get baptized mix among the Gojim, and it is said of such a one: "Your brother shall not live with you," but it is law to push him into the pit.

If *AKUM* really meant only star-worshippers: why then did these poor people—and only they—deserve the special hatred of the Jews? Star-worshippers lived in pre-Christian times in Egypt and Babylonia. The *Shulchan Aruch*, however, was written in the 16th century by Joseph Karo in Safed and Moses Isserles in Krakow; neither had star-worshippers in their neighborhood. The evasive and embarrassed interpretation of "worshippers of stars and zodiac signs" is thus far-fetched and not credible...

Thus, the hostility of Jewish laws is unmistakably directed against all non-Jews, including Christians. And all this refined roguery is covered by the name of Jahweh. Repeatedly it is said: be careful not to be caught, so that "the Name is not desecrated." This means: so that Jahweh is not exposed. The advisor and helper of the Jew in all bad things must shun the light so that no one discovers what is hidden behind his pious mask.

We are thus dealing with a "religion" that not only permits usury, fraud, theft, withholding of found property, invalidation of oaths and pledges, and every kind of exploitation against non-believers but also commands assassination. Since there can be no such thing as a religion—for we understand religion to be a doctrine aimed at the moral elevation of humanity, founded on truthfulness and justice—it is clear that something else is hidden under the guise of religion, deserving an entirely different designation.

Under no circumstances can the state wish to grant public tolerance to such a doctrine, for that would mean placing a portion of its citizens outside public moral and legal rights and granting them a privilege for dishonesty, for harming and robbing other citizens. If the state has indeed granted tolerance to the so-called "Jewish religious community" for its teachings, this could only have happened due to ignorance on the part of the legislative authorities, and it is obvious that once the error is recognized, the state's recognition must be withdrawn.

The conscientious statesman and judge cannot, therefore, adopt the stance of the Berlin Public Prosecutor's Office Counsel Ehrecke, who, during a trial against the editor of the *Staatsbürger-Zeitung* (1910), said:

We do not have to decide whether the *Kol Nidre* prayer is good or bad; those who granted the Jews equal rights should have racked their brains over that.

But those who did so had no knowledge of the existence of Jewish secret laws and customs; they granted equal rights to the Jews under false premises, as we have already said. We cannot hold the view that because our ancestors erred, we are compelled to continue erring. The goal of all progress and development is to overcome error, and only a backward and truth-hostile spirit can demand that a documented and sealed error may not be overturned. Moreover, the Jews resorted to deception by concealing the existence of their secret laws from the Christian state—laws that are not only religious but also political in character, uniting all Jews into a cohesive state entity and making it impossible for them to be sincere citizens of another state at the same time. For their law commands them:

One should not judge according to the law of the state, because otherwise, the laws of the Jews would be superfluous.

The Jew, as a citizen of a non-Jewish state, thus secretly places himself outside that state and opposes it; and when he nevertheless claims the protection of that state, he demands the right to be a dual citizen who simultaneously belongs to two different states and plays one against the other as he pleases. It is evident that a citizen who enjoys such dual protection and dual rights will also derive double advantages and gain a superior position over other citizens.

The wisest of our people have long recognized and warned against this danger, unfortunately in vain. The noble Fichte spoke over a hundred years ago of the "powerful, hostile Jewish state that spreads through all European countries and weighs terribly heavily on the citizens."

He pointed out that the Jews "form a separate state within a state, built upon the entire human race." And when there was talk of granting these Jews civil rights, he exclaimed indignantly:

Do you not remember the state within a state? Does it not occur to you that the Jews, who are citizens of a state stronger and more powerful than all of yours without you, if you also grant them citizenship in your states, will completely trample your other citizens underfoot?

In a similar vein, Herder, Goethe, Arndt, and later Ludwig Feuerbach, Schopenhauer, Richard Wagner, and others expressed themselves.

It is difficult to understand how these voices of the best of our nation could have gone completely unheard. They are, of course, carefully kept from the "people of thinkers" to this day *).

*): A collection of judgments on Judaism can be found in the *Handbuch der Judenfrage*, 27th edition.

Jewish Pleasantries

It is likely the guilty conscience that makes the Jews so excessively sensitive to criticism of their religious doctrines. Wherever anyone says something inconvenient about them or expresses disapproval of their teachings, they rush straight to the judge and file a complaint, as if the holiest thing on earth had been violated. They have even founded a special complaint association, whose task is to initiate legal action wherever anyone encroaches on the interests or reputation of the Jews. It calls itself the "Association of German Citizens of the Jewish Faith."

Such sensitivity would be understandable from a people that itself meticulously respects the honor and customs of others and dares to think and speak only good and kind things about their fellow human beings. But the Jews can hardly boast of this. Anyone who is somewhat initiated into the secrets of our press and our party leaderships knows that the most malicious and venomous attacks against individual classes and groups, as well as against the state itself, come precisely from Jewish sources. The so-called Kulturkampf, the hostilities against the Christian church, are primarily the work of Jewish press organs. The often cynical satirical magazines, which engage in the mockery of all authority in the state, the disparagement of princes, nobility, officials, clergy, the military, farmers, and craftsmen with venomous scorn and great refinement, are almost exclusively led by Jews. Nothing is sacred to the Jew; and it is precisely against what is sacred to us that he directs his poisoned arrows. It is unmistakable that the Jew is filled with a fanatical hatred against everything that is called civilization, firm order, and idealism.

Tacitus already says of them: "Unholy is everything there that is considered holy among us; on the other hand, what we find abominable is permitted to them." *) (Hist. V, 4). And Diodorus says of this race: "that it passes down hatred against humanity among itself." Indeed: hatred and contempt for all others is a fundamental trait of Jewish nature; and we encounter this characteristic of the Hebrew wherever we look into their cards.

*) Laible: *Jesus Christus im Talmud* — 1891.

The rabbinic writings offer a rich treasure trove for Jewish misanthropy; they cannot do enough to call non-Jews by the most contemptuous names. Non-Jewish peoples are "baskets into which one puts straw and dung"; "they have only a soul as is given to cattle." In the tractate *Baba Mezia*, it is stated: "You, Israelites, are called humans, but the peoples of the world are called cattle." According to *Jalkut Rubeni*, non-Jewish peoples originate from the impure spirit and are called "swine." This contempt for non-Jews is merely the counterpart to the arrogance of the Hebrews themselves, for according to the tractate *Chullin*, they are more pleasing to Yahweh than the angels; and in *Schene Luchoth Habberith*, it is said: "God gave the Gentiles human form only so that the Jews would not have to be served by animals."

An even more venomous hatred, however, fills the Hebrews against everything related to foreign religions. Christianity and its institutions are the target of their cynical scorn; they cannot invent enough names to express their contempt for Christ and his teachings. The most common names for Jesus in the Talmud are: "the Fool," "the Son of Filth," "the One Buried in Dung," "the Hanged," "the Son of the Lewd Animal," "the Whore's Son," "the Villain," "the Accursed." — And such malicious insults are used by a people that

constantly calls for tolerance and humanity, that will not tolerate the slightest derogatory criticism against its own customs and teachings. Such brazen mockery is perpetrated by a people that, as a small minority, so to speak, resides as a guest among us — in a state that still calls itself Christian! A people that truly would have reason to exercise delicate respect toward a generous host who grants it undeserved tolerance and protection, indeed, who — if one examines it closely — sustains and maintains this stranger.

The Catholic writer Heinrich Laible says: **) "Hatred and scorn for Jesus is the most national trait of Judaism; when approaching Christianity, the Talmudic rabbis are seized by a rage and hatred bordering on madness." A devout Jew must not even take the name Jesus into his mouth.*
There have been times when the Catholic Church, made aware of the insults to Christianity in the rabbinic writings, exercised strict censorship over the Talmud and demanded the removal of the vile words. A Polish Jewish synod in the year 1521 decided that the passages in the Talmud where Christ and Christianity are reviled should henceforth be replaced by a blank space or a circle, and that such passages, e.g., that one need not practice justice and neighborly love toward Christians, should only be taught orally in schools.) But to ensure that the pious Jewish soul is not deprived of its indispensable hatred, the rabbis took care early on to have the censored passages printed and distributed in separate collections. Thus, even today, the Jew among us has ample opportunity to give unadulterated expression to his venomous scorn against Christians and their teachings in the "sanctified" insults of the Talmud.

*) Des Mousseaux, *Le Juif*. (Collection of documents from the Paris 1869, p. 100).

But the God of Christianity must also endure the scorn and insult of the Talmud-believer. The Christian God is called "Sammael" in the Talmud and is designated as "the chief of the devils." — Has any prosecutor ever taken a stand against this blasphemy?

The Nature of the Jewish God

Since our courts hold such a high opinion of the Jewish God, it is fitting to take a look at what kind of conception the Talmudic Jew himself has of his Yahweh. We will then discover that this Yahweh is not, like our God, an infinite, unfathomable, and perfect being, but a limited, measurable figure burdened with all sorts of human — or rather: Jewish — flaws. As befits the arid, calculating mind of the Hebrew, the size of Yahweh and all his limbs is specified in the Talmud in vast numbers of miles and cubits. We learn there how many miles his arms and legs measure, how large his mouth is, and how long his nose is. Yahweh's activities also follow a precise schedule: three hours studying the Law, three hours judging, three hours nourishing the world, and three hours playing with the Leviathan, the king of the fish. At night, however, as Rabbi Menachem adds, Yahweh studies the Talmud. (He must surely need to be instructed by the rabbis.) Formerly, Yahweh also occasionally danced, as he danced the first dance with Eve; but since the Temple in Jerusalem was destroyed, Yahweh no longer dances due to sorrow; instead, he weeps much over this misfortune. He also sometimes feels deep regret for various follies he has committed, and then he goes into solitude and roars like a lion from the forest of Elai. That he permitted the expulsion of the Jews into misery, Yahweh deeply regrets and weeps two large tears daily, which fall into the sea with such a roar that the whole world trembles. Yahweh has also occasionally sworn recklessly. In the tractate *Sanhedrin* 110, 2, it is reported that Yahweh misused an oath or swore falsely, for it is said that he confirmed a great injustice with an oath, swearing that the Israelites who wandered in the desert would have no share in eternal life; afterward, he regretted the oath and retracted it. Another passage in the Talmud states that when Yahweh has made a bad oath, he actually needs to be released from it by another. For a sage once heard Yahweh cry out: *"Woe to me! Who will release me from my oath?"* (*Tractate Baba Batra*, 1.)

Perhaps Yahweh will soon appear in the synagogue on Yom Kippur and participate in the Kol Nidre prayer to be released by the rabbi from his reckless oaths. As the Jew is a caricature of a human, so Yahweh is a distorted image of a God.

In this Talmudic image of Yahweh, the entire poverty of Jewish thinking is revealed, which is utterly incapable of rising to a sublime conception of God as is characteristic of other peoples. Yahweh displays in every respect the weaknesses of the Jew — naturally, for every people paints in its God the personification and idealization of its own nature.

And this distorted image of a God, whose Talmudic depiction is already a blasphemy, our German conscientiousness believes it must protect against our criticism!

How different from this miserable calculating and measuring God fabricated by the rabbis shines the sublime image that was alive in the noble cultured peoples on the Nile and Euphrates millennia before the emergence of rabbinic literature: "It is you whose power lifts the waters to the heavens; your head reaches to the starry firmament, and your feet stand in unfathomable depths... From your nostrils blows the air, from your womb spring the fountains, and where you walk, life sprouts all around."... "Like a bridegroom you approach, full of joy and grace; with your radiance, you fill the boundaries of the heavens; you are, O God, the light of the world! From afar, people look to you with gratitude and joy!"

One need only place these images of sublime poetry beside the poverty of rabbinic conceptions of God to feel what a terrible cultural decline was associated with the rise of Judaism in the world. All that is morally sublime, which for millennia filled the honorable peoples, seems suddenly extinguished before the roguish, sneaking spirit with which this morally lowest of all peoples ensnared the world. Like rust and mildew, it settles on the most splendid blossoms of human intellectual life when Judaism makes its entrance; all nobility and ideality are carried to the grave, a spirit of baseness and greed stealthily eats into hearts. Truly, Judaism has passed over the earth like a curse. What speaks from the Talmud is the morality of the dishonorable, a roguish spirit of deceit that had the audacity to cloak itself in religious garb and elevate its own wretchedness to divinity.

Yahweh is nothing other than the Jewish will to life, the personified Jewish self-interest. All his wishes and intentions the Hebrew crystallizes in Yahweh; his drives and inclinations he makes the will of his "God." The Yahweh cult is the self-deification of Jewish desire. If the Jew covets another's property, he translates it into the words: "Yahweh will give me the stranger's property as a reward" or: "Yahweh commands me to punish the stranger"; and in carrying out this command — which truly costs him little self-overcoming — he may simultaneously boast of his piety, for he is only fulfilling the will of his "God." He is never at odds with his "God," because this "God" complies with him in every respect. Thus, this clever "religion" is simply based on the deification of self-interest. It is fundamentally a sleight-of-hand trick to substitute "God" for one's own desires at all times; and therefore, one has never seen God and man so united as in Judaism, and piety has never been made so easy for anyone as for the Hebrew. He need only follow his own desires, and he is already the most pious man in the world.

The fundamental nature of the Jewish pseudo-God, however, is cunning and deceit. Examine the accounts from the oldest Jewish history, and you will discover that the Hebrew always achieved his goals through deception and trickery, and that he is clever enough to present these inspirations of cunning as the "voice of God." When it is said of Jacob: "Yahweh was with him and blessed him," it means: Jacob was filled with the spirit of cunning, and through it, he succeeded in gaining advantages and profit.

And yet, in Yahweh, there is also a higher concept that transcends the self-interest of the individual Jew: namely, the idea of the bond with like-minded and blood-related kin. In hardly any other people is the sense of cohesion as strong as in the Jewish one. And this has its psychological basis. The thief and deceiver soon recognizes that as an individual, he is powerless in the world, and that, on the other hand, his dealings are greatly facilitated and more profitable when he has allies. Deceivers and cheaters who are secretly in league and play into each other's hands can reliably outwit any honest society unaware of these connections. Therefore, no one has as strong a need for alliance as the dishonest person who lives by deceit. Three secretly allied individuals can easily steal and embezzle a hundred times more than three individuals acting alone. In honest, productive work, cooperation means a simple summation of forces; in dishonest gain, however, it results in exponential growth. Therefore, alongside deceit, the idea of alliance is embodied in Yahweh: he heaps his most devastating curses on those who break the bond. To ensure success outwardly, the bond among the conspirators must be unbreakably firm. Therefore, death and extermination await any betrayal of the common cause; thus, the so-called "Jewish religion" has the character and strength of a blood conspiracy.

All theft and dishonesty become successful only through the *Chawrusse*, the thieves' partnership. Three thieves who go to the fair together and work in secret agreement reliably fleece the entire unsuspecting fairgoing crowd. They assist each other in scouting opportunities and communicate with a glance and a subtle gesture. While one intends to steal, another distracts the attention of the victim. He asks the trusting farmer for a light, while the other picks his pocket from behind. At the market stall, one engages the seller in a sham transaction, while the other makes something disappear from the other end. The stolen goods pass swiftly from hand to hand among the *Chawrusse* partners, so that even if caught, the thief can protest his innocence with a clear conscience, as nothing is found on him. And if that is not enough to clear him of suspicion, the third partner happens to come by, assuring with the demeanor of an honest man that the accused is known to him as the most honorable person. And the public and police are reassured. The chain of the thieves' partnership extends to the fences and buyers of stolen goods, and thus the business operation is widely branched and masterfully organized down to the smallest detail. The Jewish trade and commerce, up to the banks and stock exchanges, are based on the same principles. *) We recall that it was a "highly respected" Jewish merchant who caused the major embezzlements at the Kiel shipyard and, during the trial against him, even had his files stolen from the courthouse. All Jewish commerce is Chawrusse commerce; and the bond with Yahweh bears rich fruit — for both parties — for Jacob promised his "God" ten percent of all profits...

*) Extensively presented in F. Roderich-Stoltheim: *Das Rätsel des jüdischen Erfolgs*. Hammer-Verlag, Leipzig.

Should there truly be people who cannot understand these connections even after their attention has been drawn to them, they would be individuals whose mental development has lagged behind. Such creatures one will vainly try to protect from the Jew; they are "given to him as prey." For if the Creator needs any justification for allowing the Jew to exist, it lies in the fact that the Jew has a mission to fulfill as the exterminator of degenerate and intellectually inferior humanity. Nature — or the Creator's will — strives to keep creatures at the height of their development and to drive them to ever higher expressions of strength. To this end, a spur is required. Thus, the Creator's will gave every being an enemy and persecutor that constantly threatens it and thereby keeps it vigilant and active. Without this enemy, creatures would lapse into laziness, lethargy, and dullness. The persecutor forces them to keep their senses sharp and their strength fresh to escape the threat. Nature hates all that is degenerate and stunted; its strong sense of order and cleanliness seeks to eliminate the sick and weak as quickly as possible, and so it appointed a natural police, a cleaner for the frail and decaying, to all life. Even vermin has its mission in the household of nature: it is the consumer of the unclean, sick, and rotting.

But to man, as a being not only physical but also spiritual and moral, an enemy of a particularly refined kind had to be set on his heels; man needed a select vermin that threatened and tormented him not only physically but also spiritually and morally, to stir all his soul's functions and test them at all times. Therefore, this creeping corrupter had to have a human-like form to approach its victim unrecognized by crude senses. For this, the Jew was chosen. But he approaches only degenerate humans unrecognized; to unweakened natural senses, a finer instinct says: Here is your enemy! Just as cattle and horses in the stable become tremblingly restless when a menagerie with its predators

passes through the village street, though these frightened animals have never seen this enemy, so a subtle sense tells the human with unbroken senses that in the Jew lies his enemy and corrupter. Where this fine sense is lost, there is degeneration and decline, there is fallen humanity — ripe for destruction.

This is the deeper meaning of the biblical words: “You will devour all the peoples that Yahweh will give you.” — Into the hands of the Jews is given every people that falls to lies and deceit, that loses its highest human faculties and no longer recognizes its enemy, so impure in thought and feeling that all spiritual and moral vermin find refuge in its soul. As the consumer of the spiritually decaying, as a vulture, the Hebrew follows the cultural procession of humanity.

And vultures and vermin must surely have a different God than the blooming flowers in the meadow and the singing bird in the tree. All vermin loves to creep in the dark and therefore clings to El-Shaddai. This was also recognized by the profound Goethe, who has Mephisto describe himself as
“The lord of rats and mice,
Of flies, frogs, bugs, and lice”...

Historical Account of the Struggle Against Rabbinism

For centuries, the Hebrews lived among other nations without their secret doctrine being known. The peoples felt the devastating effects of Jewish activities without knowing the driving forces. They suffered under Jewish deceit and usury, saw the rapid enrichment of the stranger, felt the decline of their own prosperity, the corruption of morals, the falsification of justice, and in their distress and despair, they had no other recourse but occasionally to take matters into their own hands: to forcibly take back the usurious gains from the Jews and expel the usurers. Such quite understandable events then gave rise to the myth of the *religious intolerance* of Christians and the *poor, innocently persecuted Jews*.

The first insights into the Jewish secret laws were provided by baptized Hebrews who, under the influence of church doctrine, perhaps driven by a sharpened conscience, dared to confess what they knew of the Talmudic teachings. These were primarily the converted Jews Ferdinand Heß, Samuel Brentz, and Dietrich Schwab, who in the 15th and 16th centuries published writings with fierce accusations against their former co-religionists. Heß called his work *Iudenspiegel*, Schwab his: *Der jüdische Deckmantel*. Another baptized Jew, Pfefferkorn, published in 1509 in Cologne disclosures from the teachings of the Talmud, which sparked new popular uprisings against the Jews. *)

*) A brief summary of the Jewish unrest and its causes can be found in *Handbuch der Judenfrage*, 27th edition, pp. 142–156. More detailed in Liebe: *Die Juden in der deutschen Vergangenheit*.

The following older writings are also noteworthy: Peter Niger: *Tractatus contra perfidos Judaeos*, Esslingen 1545; Joh. Pfefferkorn: *Wider die Juden und jüdisch-talmudischen Schriften*; Hieronymus de Santa Fide: *De Judaeis erroribus ex Talmude*, Zürich 1552; Chr. Gerson: *Jüdischer Talmud*, Goslar 1609; Sam. Friedr. Brentz: *Jüdischer abgestreifter Schlangenbalg*, 1611; Joh. Chr. Wagenseil: *Tela ignea Satanae*, Altdorf 1681.

The first German scholar to thoroughly engage with the study of Talmudic writings was the professor of Hebrew in Heidelberg, Johann Andreas Eisenmenger. He called his work, which contains numerous Talmudic passages in the original Hebrew text with German translation: *Das entdeckte Judentum*. The book, published in 1700, had a remarkable fate. The Hebrews endeavored to suppress the Frankfurt a. M. printed edition and offered the author 2000 gulden if he would destroy his work. When this failed, they besieged the Frankfurt magistrate and the imperial courts to ban the book. They indeed obtained three imperial bans against the work and the confiscation of the entire edition. Only a few copies reached the public. Eisenmenger died suddenly in 1704, at just 50 years old, allegedly of a stroke. Eisenmenger's heirs turned to King Frederick I of Prussia, who took a lively interest in the matter. He had the book reviewed by experts in Berlin and Halle, and since these reviews were favorable, he arranged for a reprint of the work in Königsberg in 1711 at his expense. Only forty years later were the Frankfurt copies released. The work is still available antiquarian today.

As sources, Eisenmenger used ten writings by rabbinic scholars and eight by converted Jews. In the unanimous opinion of the Berlin and Halle scholars on Eisenmenger's book,

it is stated: *that this work contains equal evidence of thorough scholarship, love of truth, and candor; it is also of all the greater importance and usefulness for governments and judicial bodies in Jewish legal disputes, as it consistently refers to the sources and provides accurate translations of the main passages from the most prominent Jewish legal and moral teachings.*

Nevertheless, Eisenmenger's book continued to be a target of Jewish attacks, which sought to discredit Eisenmenger's credibility. This prompted the authorities to repeatedly seek expert opinions. As far as these did not come from Jewish scholars, they always favored Eisenmenger. Thus, in 1787, the Berlin Chamber Court requested an opinion on Eisenmenger's work from the famous Orientalist, Mecklenburg court councilor, and professor of Oriental literature, C. G. Tychsen, who stated: *The excerpts provided by Eisenmenger from classical Jewish writers are delivered and translated with a fidelity that withstands any test. Since the Jews themselves consider it a crime to declare their rabbis' statements absurd, they can only blame themselves if reasonable people are unable, even with the best will, to extract honey from poison, truth from nonsense, tolerance from intolerance, or friendship and love from enmity and hatred.*

In the early 1870s, Professor Dr. August Rohling in Prague published a concise excerpt from Talmudic teachings under the title *Der Talmudjude*, which saw half a dozen editions in a few years but also provoked incessant attacks against Rohling. These ultimately led to the authorities prohibiting him in 1882 from further publishing his book. Even defending against the outrageously malicious attacks by rabbis and their Christian supporters was later forbidden to Rohling. Rohling's book had a predecessor in the lesser-known work by Pawlikowsky, *Der Talmud in Theorie und Praxis* (1860). Rohling's *Der Talmudjude*, translated into French by A. Pontigny, was later reissued by Carl Paasch.

Since the rise of the anti-Jewish movement, the rabbinic teachings have frequently been the target of attacks in the independent German-minded press, and the Hebrews have tried with varying success to bring charges against those exposing their shameful practices. In most cases where impartial experts confirmed the reality of the reprehensible teachings of the Talmud and *Schulchan-aruch*, the courts reached acquittals. In other cases, however, they were poorly advised because — misunderstanding the situation — they considered rabbis the most suitable experts and took their denials as honest confessions. But even German-born scholars have sometimes acted as lackeys of Rabbinism and tried to whitewash the Talmud's stains. As prominent supporters of Judaism, the professors Wünsche, Nöldecke, and Strack stood out in recent decades.

Since the majority of public newspapers, partly in Jewish hands, partly under Jewish influence, dare not take an honest stance on this issue so extraordinarily important for the economic and moral welfare of our people, the mass of our people remains entirely ignorant of these serious matters; indeed, wide circles sympathize with the Hebrews because they regard all accusations against Judaism as lies and malicious confessional prejudices, as the dishonest press constantly tells them. The ignorant mass of our people thus believes nothing other than that the Jews are a well-mannered, virtuous people who merely have the peculiarity of worshiping their God in a slightly different form than Christians do. They suspect nothing of the insidious enmity of Jewish doctrine and see in the Jews innocent victims persecuted only by the intellectually backward and religiously fanatical out of intolerance.

This was compounded by the fact that a man of the church, the court preacher Stöcker, prominently engaged in the fight against Judaism, so that he could be portrayed to many as the actual father of antisemitism. Other freethinking minds who approached the Jewish question from a scientific or philosophical standpoint were concealed from the people. The people were meant to believe that all opposition to Jews stemmed solely from *churchly-reactionary* motives and was rooted in confessional prejudice.

This false notion has been suggested to the people for decades — with such success that all circles wishing to appear enlightened in church matters took the side of the Jews and shunned the German compatriot who dared to criticize Judaism as if he were a leper, heaping upon him choice insults. Anyone who dared to doubt the perfection and chosenness of the Hebrews had to be a *bigot* and *reactionary* of the most dangerous sort, an enemy of all intellectual progress. Such views refute themselves, of course, by the fact that the most enlightened and progressive minds of all times — precisely because they saw more deeply than others — recognized the dangerous character of Judaism and urgently warned against it. Unfortunately in vain, for their voices have so far been successfully suppressed. Kant, Herder, Goethe, Voltaire, and Fichte characterized the perniciousness of the Jews as aptly as Schopenhauer, Ludwig Feuerbach, Moltke, Bismarck, Paul de Lagarde, Richard Wagner, Eugen Dühring, Heinrich von Treitschke, Eduard von Hartmann, and others. But the voice of these intellectual giants must not reach our people; the hubbub of the Jewish falsifying press, from the *Berliner Tageblatt*, the *Frankfurter Zeitung*, and the *Neue Freie Presse* to the small-town *General-Anzeiger*, ensures that.

*) A compilation of notable statements on Judaism, as well as a list of the most important Jewish newspapers, can be found in *Handbuch der Judenfrage*, 27th edition.

Through skillful deception of the masses, the Jews have succeeded in creating, so to speak, a voluntary Jewish protection force in Social Democracy. The convinced Social Democrat believes he must protect the freethinking and freedom-loving human in the Jew, unaware of the questionable morality he is thereby defending. It is striking how Social Democracy positions itself toward religious confessions. It gleefully welcomes every mockery of the Christian or any other religion but perceives any criticism of Jewish customs and teachings as malicious intolerance. No wonder: the founders of Social Democracy, Lassalle and Marx, were Hebrews, as were a large part of its later leaders (Singer, Stadthagen, Rosa Luxemburg, Bernstein, Haase, Herzfeld, Dr. Adler, Karpeles, Austerlitz, and a hundred lesser agitators). Jewish cunning has known how to win the unthinking masses as a backing to make its assaults on state and culture all the more effective.

Another clever maneuver to conquer educated circles was the Jewish adoption of the mask of liberalism. The educated person, freethinking in religious matters, likes to call himself liberal and understands by this a striving for the free development of individuality, seeking to steer clear of churchly and other prejudices and desiring a wholesome progressive development, especially in the cultivation of education and sciences. The Jews have thoroughly exploited this prevailing tendency in today's educated bourgeoisie. They flatter all aspirations directed toward education and progress — as long as they do not affect Jewish interests — and are in a position to wage a relentless fight against the Christian church in particular. This gives the Jewish press and Jewish parliamentarians the appearance of great enlightenment and bold freethinking, while at the same time

Judaism gained the advantage of undermining the religious and moral foundations of the state, shaking the moral anchor of the people, robbing the masses of their spiritual leadership — and simultaneously fostering mistrust against the state, which still called itself Christian. The so-called intellectual enlightenment thus offered the Jews manifold advantages and cost them nothing.

Whoever looks at just a few of the rabbinic teachings mentioned above must admit that Judaism is the least entitled to play the judge of splinters in religious matters or to assume leadership in intellectual-moral respects. Whoever is so deeply steeped in the darkest superstition and acknowledges such perverse principles as the Talmud-believing Jew has no right to reproach other religious doctrines for their supposed or actual backwardness. The Talmudic doctrine is the lowest and most backward thing the human mind could devise, a caricature of all religion and morality — and so shameful for the Jewish spirit that every Hebrew should fall silent in shame when religious matters are discussed. Only our ignorance and thoughtlessness have given him the audacity to pose as a spokesman in religious matters as well. One can understand if the Hebrew feels deep contempt for our intellectual abilities, having realized how for centuries we remained blind to his roguish morality and practices, and how easily he deceived us about the true nature of his so-called religion. He must have considered us feeble-minded, and only thus could he presume to pour scorn and mockery on our moral-religious views, to morally confuse our people — and still earn the applause of the so-called *enlightened*. He merely followed his old teaching: *Their gods and altars you shall overthrow and their sacred groves devastate.*

The sacred groves of German idealism have been disfigured beyond recognition by the Hebrew — and German blockhead figures have served as his accomplices — for everything was done under the banner of progress and enlightenment, freedom and liberality — to the greater glory of Yahweh and El-Shaddai. Deep darkness has the shadow-god spread over human minds, and in error and delusion, the peoples have chosen the worst rogue as their leader.

The Voice of our Fathers

We must finally cast off a prejudice that threatens to become the downfall of modern culture: the notion that all people are of equal worth and that state and nation are nothing more than a collection of arbitrary individuals. We must learn to recognize that state and nation can only thrive as living organisms, whose members are intimately interconnected and permeated by the same spirit. Only the living organism has the ability to infuse all its parts with pulsating vitality, keeping them all fresh, strong, and in harmony. Without a living connection to the whole, the parts of a living being die off; without organic unity, the nation is a heap of rubble.

If state and nation are to be organic, they are also subject to organic laws. In a living organism, only what is akin can connect to what is akin, one cell can unite with another of the same kind, so that a unified structure, a single fundamental idea, permeates all parts. It is the essence of an organism that one law, one spirit, animates the whole. Only what is racially akin has a place in it. Every foreign body that penetrates an organism causes disturbance, disease, decay.

Thus, for a nation to thrive, the racial kinship of its members is a prerequisite; only people of the same kind and race can form a viable national community and a lasting state. If the members of a body fight against each other because they are foreign and hostile, because they oppose each other in their different life-goals, the body must perish from its own discord; this Menenius Agrippa has already taught us.

And if it is currently an unachievable task to form a great nation from purely blood- and race-related elements because uncontrolled mixing has taken hold, we must, if we are to achieve a great, viable national community again, at least strive for spiritual unity. Only a specific spiritual disposition may prevail and lead in the state if its prosperity is to be secured. Spiritual chaos within a nation is always followed by social and political chaos.

The fate of a nation is determined by its spiritual path. Whether it will rise or fall depends on whether its thinking and will point upward under strong leadership or whether it stumbles in lassitude and confusion, falling prey to all sorts of perils. Weak, unmanly nations become the plaything of chance, of external influences; strong races carve their path according to their own will; they force the environment into their mold and shape things in accordance with their inner essence, serving their purposes.

Only the weak, raceless human, the herd animal, is a product of external circumstances in his spiritual disposition; in contrast, a strong, racially conscious spirit imprints its mark on those circumstances. Living conditions are a fruit of the human spirit, not the other way around. Man is given the power to order his world according to his strength. Unbroken human spirit is a creative spirit.

Yet the spirit of a nation cannot be molded into any form at whim; even spiritual life is organically born and follows, like all things organic, the laws inscribed within it. It is a hallmark of all healthy organic life that it builds itself according to inner rules, thereby achieving that marvelous harmony in all its parts that we so often admire in nature’s creations. The prosperity of an organism is thus tied to certain conditions; we cannot transplant a plant into any soil or climate if we do not wish to endanger its survival.

So too is spiritual life, as something organic, tied to conditions; it needs its specific soil and climate, a particular spiritual atmosphere, to thrive. The notion that we can direct a nation's spirit in any arbitrary direction and abruptly cast off all inherited views and customs to adopt others is mistaken. Organic growth requires continuity, adherence to the predetermined direction of development. Just as a flower suffers if we change its place in the window daily, moving it from shade to glaring sun, so too does the organism of a nation and every individual suffer when the spiritual air and light around them undergo a complete transformation.

For our survival as individuals and as a nation, it is of the utmost importance that we finally recognize our life as subject to the laws of organic growth and no longer delude ourselves that our thinking, actions, and way of life can be remolded at any moment according to an arbitrary template. The reckless attempt in this direction is the cause of our current malaise. We believed we could lightly scorn the spiritual heritage of our fathers to chase after all sorts of modern fantasies and theories, which seemed all the more enticing because they came from abroad and presented themselves as novel and modern; in doing so, we have come to the brink of the abyss. We gave up something invaluable and grasped at vain tinsel that now crumbles to nothing in our hands.

Only gradually are we gaining insights into the deeper nature of a nation's rise and fall, insights that hopefully come not too late to avert disaster from our people. We recognize that a nation can only thrive in its own spiritual disposition, that it must uphold its own laws of life and its particular ideals. There is no one-size-fits-all rule of life or faith for all nations. Organic life can only reach full development and maturity where it remains true to the laws inherent in it. Only under the conditions that enabled its emergence can an organic entity continue to thrive. And this applies to both the physical and the spiritual and moral life of man. Not every spiritual atmosphere allows man to breathe; his environment must be suited to his natural disposition, his kind, and his race.

Indeed, the racially strong man has a certain ability to adapt to changed conditions, but only within limits. If the environment and spiritual atmosphere are too alien to his nature, he will sicken, wither, and degenerate in this foreign world — perhaps first spiritually and mentally, but soon physical decline will follow. Thus, we must recognize that not every kind of spiritual culture can be grafted onto a nation; only shoots akin to the race can merge with a racially related stock and bear fruit.

The strength of the Jewish people lies in the fact that for millennia it has unswervingly adhered to its laws and foundations of life; it has not changed in any essential way in 2000 years. However base these laws and views may be, they are suited to the Jew's nature, and thus he thrives in them. Law and justice, faith and custom, worldview and habit are born of the same spirit in him, as if cast from a single mold and tailored to his body. Therefore, he moves so confidently within them and does not feel them as a restrictive constraint.

It is different with our people. For a millennium, it has been brought all sorts of foreign doctrines and customs: Roman law and Oriental faith, Greek and Latin pedantry, French and English manners and fashions, and, most recently, Semitic materialism and business spirit; and now this unfortunate nation is so confused and disfigured in its essence that it no longer knows itself, despairs of itself — a picture of misery.

If the German nation is to move toward a prosperous future, it will have to shake off all sorts of foreign elements to return to its own kind — to reconnect where the threads of its spiritual guidance were forcibly torn. The path to this self-purification and self-healing is a long and difficult one, because the sources of our essence have been buried for a millennium. Only gradually can we find our way back to ourselves by listening to the voices of those in whom German essence was most surely and purely expressed, those who most successfully kept themselves free from foreign spiritual distortions and drew the true expression of German spirit from the immediacy of their ingenious nature: the voice of the wisest of our nation, the voice of our spiritual fathers.

The spiritual development of a nation also requires continuity and inner coherence. Therefore, it is indispensable for the spiritual formation of the nation that it knows what the wisest of the nation have said on the serious questions of life. An unbroken chain of knowledge should lead us back to the origin of our essence and secure the continuity of future development.

Whenever the spirit of a nation begins to waver, it must turn to the voice of the fathers to seek their counsel. *Well-advised is he who heeds the voice of the fathers,* so says an Egyptian sage, who surely stood closer to us in spirit and blood than Rabbi Mosche bar Maimon or Levi ben Gerson.

It is one of the most cunning tricks of our secret enemies that they knew how to withhold the voices of the fathers from us, to interrupt the continuity of our nation's spiritual development, and to flood us with a deluge of foreign, un-German sentiments and opinions. Thus, they have cut the spiritual umbilical cord that connected the present nation to the mother-soil of its past. Restoring this connection is one of the first tasks for national healing.

Since we currently lack a national moral doctrine and religion, the voice of the fathers must today take the place of religious teaching for us.

Let us then hear what thinking men have said on one of the most serious questions of life, the question of defending against the most poisonous enemy of the Aryan nations and moral culture.

German voices against the dangerous foreign people first arose around the mid-15th century, when the wealth and power of the Hebrews and their shameless conduct in some cities reached an intolerable level. Peter Schwarz (Peter Niger) accuses them in his 1477 writing: *The Jews deceive people and corrupt nations and extort countries with usury. — There is no more evil, cunning, greedy, unchaste, fickle, poisonous, wrathful, arrogant, deceitful, shameful people, which keeps no faith with others.*

And Abbot Tritheim of Würzburg (Johann Trithemius) expresses around the same time: *It is understandable that a disgust for the usurious Jews has taken root among both low and high, and I approve all lawful measures to protect the people against their exploitation through Jewish usury. Or shall a foreign, intrusive people rule over us? — and rule not through greater strength, higher courage, or higher virtue, but merely through wretched money scraped together from all sides and by all means, whose acquisition and possession seems to this people the highest good? Shall this people be allowed to fatten itself unpunished on the sweat of the farmer and craftsman?*

Luther took up the sharpest weapons against the dishonorable strangers. He dedicated an entire book to them under the title *Von den Jüden und ihren Lügen,* and in his *Table Talks* he spoke many a strong word against them. Here, only a few sentences are reproduced.

All their heart's anxious sighing and longing is directed toward one day dealing with us heathens as they dealt with the heathens in Persia at the time of Esther. Oh, how they love the Book of Esther, which so finely aligns with their bloodthirsty, vengeful, murderous desire and hope! No more bloodthirsty and vengeful people has the sun ever shone upon than those who imagine they are God's people because they are to murder and strangle the heathens.

They have imbibed such venomous hatred against the Gojim (non-Jews) from youth, from their parents and rabbis, and continue to imbibe it without ceasing, so that it has passed through their blood and flesh, through marrow and bone, becoming entirely their nature and life. And just as flesh and blood, marrow and bone cannot change, so too they cannot change such pride and envy; they must remain so and perish.

Luther also had sufficient knowledge of the nature of the Talmud; he says: *Their Talmud and rabbis write that killing is not a sin if one does not kill a brother in Israel; and whoever does not keep an oath to a heathen (i.e., Christian) commits no sin; rather, stealing and robbing, as they do through usury against the Gojim, is a service to God; for they believe they are the noble blood and circumcised saints, while we are the cursed Gojim, and thus they cannot treat us badly enough or sin against us, because they are the lords of the world, and we are their servants, indeed their cattle! — The Jews persist in this teaching to this day and act as their fathers did: they pervert God's word, hoard, usury, steal, murder where they can, and teach their children to do the same continually.*

I see their writings: they curse us Gojim and wish us all misfortune in their schools and prayers, they rob us of our money and goods through usury, and wherever they can, they do us every evil trick, wanting (which is the worst) to have done right and well in this, that is: to have served God, and they teach to do such things. No heathens have done this, nor does anyone do it, except the devil himself or those he has possessed, as he has possessed the Jews.

And as Luther ponders how to remedy the evil, he comes to the following conclusion: *It seems to me that it comes to this: if we are not to partake in the Jews' blasphemy, we must be separated and they must be expelled from our land. That is the nearest and best advice that secures both parties in such a case...*

I know well that they deny all this; but it all aligns with the judgment of Christ, that they are poisonous, bitter, vengeful, malicious snakes, assassins, and devil's children, who secretly sting and do harm because they cannot do so openly.

Giordano Bruno, whom we may count among the Germans in form and spirit, was vividly outraged by the despicable character of rabbinic moral and legal codes. He says: *It is true that I have never found such a conception of law, except among savage barbarians, and I believe it first arose among the Jews; for they form such a pestilential, leprous, and publicly dangerous race that they deserved to be eradicated before birth.*

Friedrich the Great's ingenious insight fully recognized the terrible danger the Jews pose to every country, and he did not make much ado about them. In one of his decrees, it is stated: *We command... that the bad and lowly Jews in the small towns, especially those in the interior of the country, where such Jews are entirely unnecessary and rather harmful, be removed by all means and at every opportunity. — As for their trade, they may keep it. But that they should bring entire populations of Jews to Breslau and make a whole Jerusalem out of it, that cannot be! —* And in the Jewish Regulation of 1750, it is stated: *The highest permitted interest rate is 12 percent... Rural estates, however, are not permitted to be purchased or owned by Jews anywhere. No Jew may reside in the countryside.*

Why did we so carelessly disregard the excellent laws of one of the wisest kings?

Maria Theresia, too, saw through the true nature of the Jews, as is evident from her handwritten letter to the Vienna Court Chancellery in 1778: *Henceforth, no Jew, whatever his name, shall be permitted to reside here without my written permission. I know of no worse plague for the state than this nation, due to their propensity to bring people to ruin through deceit, usury, and money contracts, and to commit all evil acts that an honest man abhors. Hence, they are to be kept away and reduced as much as possible...*

Perhaps it was not the worst time for the peoples when laws still arose from the strong and straightforward will of far-sighted rulers and not from the deluded parliamentary chatter of vain seducers of the people.

Kant opines: *The Palestinians living among us have, through their usurious spirit since their exile, also as far as the majority is concerned, come into the not unfounded reputation of deceit. It seems strange to imagine a nation of deceivers; but it is equally strange to imagine a nation of pure merchants, the vast majority of whom, bound by an ancient superstition recognized by the state in which they live, seek no civic honor but aim to compensate for this loss through the advantages of outwitting the people under whom they find protection and even among themselves.*

Herder, in his *Ideas for the Philosophy of the History of Mankind*, describes the Jews as: *A people that was corrupted in its upbringing because it never reached the maturity of a political culture on its own soil, thus never attaining a true sense of honor and freedom... The people of God... has been, for millennia, indeed almost since its origin, a parasitic plant on the trunks of other nations; a race of cunning brokers almost throughout the world, which, despite all oppression, nowhere longs for its own honor and homeland, nowhere for a fatherland.*

And in his *Adrastea*, he adds: *A ministry where the Jew counts for everything; a household where a Jew holds the keys to the wardrobe and the cashbox of the entire house; a department or commission where Jews conduct the main business; a university where Jews are tolerated as brokers and moneylenders to students: — these are unquenchable Pontine swamps. For, as the old proverb says: "Where a carcass lies, there the eagles gather, and where there is decay, insects and worms breed."* (1)

*) Had the responsible people in Berlin heeded such warnings, we would not have fallen into such a deep abyss.

In *Wilhelm Meister's Journeyman Years*, Goethe depicts an ideal society and sets forth its principles of life. It states, among other things: *In this sense, which one might call pedantic but must recognize as consistent, we tolerate no Jew among us, for how could we grant him a share in the highest culture, whose origin and tradition he denies?*

Even in his youth, the Jewish problem evidently preoccupied him greatly, as is apparent from one of his early works, *The Fair Festival at Plundersweilen*. He uses the events described in the Book of Esther and has the minister Haman say to the Persian king regarding the Jews: *...they have a faith that authorizes them to rob strangers, and your peoples are exposed to their audacity... The Jew loves money and fears danger. He knows how, with little effort and without much risk, to extract money from the land through trade and interest... They also find the key to all hearts through money, and no secret is well guarded from them. They deal with everyone in their own way. They know how to ensnare everyone through lending and trading; he who once gets involved cannot escape. — Everyone in your entire land is in one way or another connected with Israel, and this cunning people sees only one path open: as long as order prevails, it has nothing to hope for...*

Goethe, who was certainly not influenced by Christian religious prejudices, wanted nothing to do with equality or mixing with the Jews. As Chancellor F. von Müller recounts, he fell into *passionate anger over the new Jewish law that permits marriage between those of different faiths. He foresaw the worst consequences from it, maintained that if the General Superintendent had character, he would rather resign than marry a Jewess in the church in the name of the Holy Trinity. All moral sentiments in families, which also rest on the religious, would be undermined by such a scandalous law. Moreover, he wanted to see how one could prevent a Jewess from one day becoming chief lady-in-waiting. Foreign countries must surely believe in bribery to make the adoption of this law comprehensible; who knows whether the almighty Rothschild is behind it.* (2)

*) A Hebrew of our days clothed this thought in the words: "The revolution is the star of Judah."

About Moses Mendelssohn, Goethe wrote to Jacobi: *What did you say to the Jewish tricks with which the new Socrates goes about his work? How cleverly he has introduced Spinoza and Lessing! Oh, you poor Christian, how badly it will go for you when the Jew has gradually ensnared your fluttering wings.*

Johann Gottlieb Fichte, the bold author of *Speeches to the German Nation*, says in his *Judgments on the French Revolution* (1793): *Almost throughout all European countries, a powerful, hostilely disposed state spreads, constantly at war with all others and in some terribly oppressive to the citizens; it is Judaism. I do not believe... that it becomes so formidable because it forms a separate and tightly knit state, but because this state is built on the hatred of the entire human race... From such a people, could one expect anything other than what we see: that in a state where the absolute king cannot take my ancestral home from me, and where I obtain my right against the almighty minister, the first Jew who pleases can rob me unpunished? You all witness this and cannot deny it, and yet speak sugary words of tolerance and human rights and civil rights, while you offend our primary human rights... They must have human rights, even though they do not grant us the same; ...but to give them civil rights, I see no means for that except: in one night, to cut off all their heads and replace them with others in which not a single*

Jewish idea resides. To protect ourselves from them, I see no other means than to conquer their promised land and send them all there.

In his *View from the Present to the Present*, Ernst Moritz Arndt expresses: *The importation of Jews from abroad into Germany should be absolutely prohibited and prevented... The Jews as Jews do not fit into this world and these states, and therefore I do not want them to be unduly increased in Germany. But I also do not want it because they are a thoroughly foreign people, and I wish to keep the Germanic tribe as free as possible from foreign elements... The admission of foreign Jews who lust for our land is a calamity and a plague for our people. ...Small towns, villages, and hamlets where many Jews reside take on an overall frivolous, unstable, and roguish character; for even the Christians adopt much of the Jews' ways; indeed, they are forced, if they want to survive, to compete with them in their arts and tricks: thus, the honest, quiet, and loyal citizen and farmer becomes a deceitful and cunning fellow, who ultimately neglects serious work and steady business and chases after the easy and uncertain spoils of a fleeting and deceptive gain... Truly, those who, without further consideration of such great differences and such important consequences for the whole, have granted the Jews equal civil rights with Christians have done great wrong... A kind and just ruler fears the foreign and degenerate, which, through incessant influx and mixing, can poison and corrupt the pure and splendid seeds of his noble people. Since from all parts of Europe, the oppressed Jews stream toward its center, toward Germany, threatening to overwhelm it with their filth and plague, since this pernicious flood threatens especially from the east, namely from Poland, an irrevocable law is issued that under no pretext and with no exception may foreign Jews ever be admitted to Germany, even if they could prove they bring millions in treasures.*

The legal philosopher Johann Ludwig Klüber accurately characterizes Judaism as a conspiratorial society of political and commercial character. He writes in his *Overview of the Diplomatic Negotiations of the Vienna Congress* (1816): *The Jews are a political-religious sect under the strict theocratic despotism of the rabbis. They are closely united, not only for a specific religious doctrine but also forming a completely closed, hereditary conspiratorial society for certain political principles and commands, for communal life and commerce... The Jews form, in their own expression, a distinct nation throughout the world, completely separate from all others.*

Moltke's words from 1832 have already been partially quoted above. They are found in more detail in *Handbuch der Judenfrage* (27th edition, pp. 41–42).

In his *The Essence of Christianity* (1849), Ludwig Feuerbach, among other things, characterizes the Jews' belief in miracles as it appears in many passages of the Old Testament, and continues: *And all these unnatural acts happen for the benefit of Israel, solely on Jehovah's command, who cares for nothing but Israel, who is nothing but the personified selfishness of the Israelite people, excluding all other peoples, absolute intolerance... The Jews have preserved their peculiarity to this day. Their principle, their God, is the most practical principle in the world — egoism, and indeed egoism in the form of religion.*

Bismarck, in the Landtag of 1847, spoke out decisively against Jewish emancipation. Above all, he objected to granting Hebrews the right to hold official positions in the state. He said in this context: *If I imagine a Jew as the representative of the sacred majesty of*

the king, whom I must obey, I must confess that I would feel deeply humbled and bowed, that the joyfulness and upright sense of honor with which I now strive to fulfill my duty to the state would abandon me. I share this sentiment with the mass of the lower classes of the people and am not ashamed of their company. Why the Jews have not succeeded in gaining the sympathy of the population to a greater degree over many centuries, I do not wish to examine closely. We have heard of the charity of the Jews in support of their cause. Well, example against example — I will give another! I know a region where the Jewish population in the countryside is numerous, where there are farmers who own nothing on their entire property; from the bed to the oven fork, all furniture belongs to the Jew; the livestock in the stable belongs to the Jew, and the farmer pays a daily rent for each item: the grain in the field and in the barn belongs to the Jew, and the Jew sells the farmer bread, seed, and feed grain by the measure. I have never heard of such Christian usury, at least in my practice... So far, Germany's freedom is not so cheap that it is not worth dying for, even if one does not achieve Jewish emancipation with it... (After several stormy interruptions): *It was merely my intention to dispute that Jewish emancipation is progress.*

Schopenhauer states in *Parerga* I, § 136: *While all other religions seek to convey the metaphysical meaning of life to the people through image and parable, the Jewish religion is entirely immanent and provides nothing but a mere war cry for the fight against other peoples... Moreover, the impression left on me by studying the Septuagint is a heartfelt love and deep reverence for the great King Nebuchadnezzar, even if he dealt somewhat too leniently with a people that held a God who gave and promised them their neighbors' lands, into whose possession they then entered through robbery and murder, and then built a temple to that God. May every people that holds a God who makes neighboring lands "lands of promise" find its Nebuchadnezzar in time, and its Antiochus Epiphanes as well, and no further ado be made with it!*

And in Part II, § 122, he continues: *The homeland of the Jews is the other Jews; hence he fights for them as for altar and hearth, and no community on earth holds together so firmly as this one. It follows how absurd it is to want to grant them a share in the government or administration of a state. Their religion, inherently fused with their state and one with it, is not the main thing, but rather only the bond that holds them together, the point of rallying, and the battle cry by which they recognize each other. This is also shown by the fact that even the baptized Jew, unlike all other apostates, does not incur the hatred and disgust of the others, but rather usually continues to be their friend and comrade and regards them as his true countrymen. Even at the regular and solemn prayer of the Jews, which requires ten to be united, if one is missing, a baptized Jew can stand in, but no other Christian. Therefore, it is a mistake to view the Jews merely as a religious sect; but when, to favor this mistake, Judaism is designated with a term borrowed from the Christian church as "Jewish confession," this is a fundamentally false, calculatedly misleading expression that should not be permitted. Rather, "Jewish nation" is the correct term.*

Our great composer Richard Wagner was known to wield the pen skillfully and put many excellent thoughts to paper, some of which are destined to take an honored place in the realm of true life-philosophy. Besides his work *Judaism in Music*, he speaks more extensively about the Jewish question in a treatise on *Religion and Art* and says regarding the Jew: *He is not brought into relation with the religion of any civilized people, no matter how remote, for in truth he has no religion, only the belief in certain promises of his God,*

which, unlike in every true religion, do not extend to a life beyond this purely real life, but solely to this present life on earth, where his tribe is assured dominion over all living and non-living things. Thus, the Jew needs neither to think nor to prattle, not even to calculate, for the most difficult calculation lies flawlessly pre-prepared in his instincts, closed to all ideality. A marvelous, incomparable phenomenon: the plastic demon of humanity's decay in triumphant certainty, and yet a German citizen of the Mosaic confession, the darling of liberal princes, and the guarantor of our imperial unity!

Around 1860, the German people were gifted a book that will forever belong among its classic writings, so perfect is it in form and content. It is titled *Die Juden und der deutsche Staat*; the author remained anonymous, signing as H. Naudh, i.e., "Nobody." The book quickly saw several editions, and it was rumored to have been written on Bismarck's commission. In later years, the Berlin writer Johannes Nordmann confessed to being the author. In correspondence, I expressed my astonishment at the perfection of style from a man who otherwise did not stand out literarily. I said the writing style reminded me of a master like Lothar Bucher. — Nordmann admitted to me that he had worked on the book together with Lothar Bucher and Privy Councilor E. Wagener.

Whoever wishes to understand the Jewish question from a politically, scientifically, and literarily equally high and pure standpoint should make this book their own. It may be called the classic text of antisemitism. A few sentences from it may stand here: *It is conceivable that the Jews, out of necessity, outwardly submit to a foreign, non-Jewish state, but it is impossible for them to merge completely into it voluntarily. They cannot help but preserve the Jewish community as a state within the state in their innermost hearts, and they have proven this against the pressure of millennia. Try only to impose Christian officials and teachers on Jewish corporations and schools, and you will hear what an outcry of oppression arises... The foreign peoples living alongside the Jews are assigned to them by (Jewish) law as objects of plunder. Among the Jews, the concept of humanity is reduced to the minimum: only to their own kind. They form the most arrogant and exclusive aristocracy, but an aristocracy of filthy materialism, not of higher qualities. And this exclusivity is such an essential part of their covenant with God — the very premise and foundation of it — that it is impossible for a Jew, without breaking with himself and his God, to recognize non-Jewish community members as equals without reservation... If, therefore, the German state is the personification of the German people, the Jews living in Germany belong to the German state as little as a tapeworm belongs to the person of the patient. They are only German-speaking Jews, not Jewish Germans. The people will not be misled by even the boldest tricks. And as long as they are regarded by the Germans not as equals but as Jews, their intrusion into the German state must injure the national sentiment of the Germans and undermine the confidence in moral community. The latter already make sufficient sacrifices by tolerating the Jews to such an extent as a completely foreign element among them... The world of the Jew revolves around material advantage. He has placed his God on profit, tests him by profit, and obeys him for profit. His religion is the religion of advantage. The world does not call on him to harmonize with it, but only to exploit it. He has no aesthetic need, seeks no harmony, no satisfaction of his conscience, no knowledge, but profit.*

The ingenious musician Franz Liszt also deals extensively with this most serious problem of our time in his collected writings and concludes his reflections with the words: *There will come a moment when all Christian nations with whom the Jew coexists recognize that the question of whether to keep or expel him is one that can be described as a matter*

of life and death, of health or continued disease, of social peace or perpetual infirmity and constant fever.

The Bishop of Rottenburg, Dr. Paul Keppler, learned about the conditions of the Jews there during a trip through Palestine, which he describes in detail in his *Travels in the Orient*. Regarding the miserable existence of the Oriental Jews, he says: *Hardly should one believe that this is part of the same people which, outside Palestine, sits like a thorn in the flesh of Christian nations, sucks their blood, enslaves them with the golden chains of millions, and poisons the public wells of education and morality with the reed scepters of venom-soaked pens by casting in foul and purulent substances.*

In his *Structure and Life of the Social Body*, the economist Albert Schäffle says of the Jews: *They are a disintegrating, fermenting, cosmopolitan element in the human family of nations. They do not let themselves be absorbed by the nations but are inclined and capable of dissolving the faith, customs, constitution, and economy of other nations.*

Heinrich von Treitschke took a spirited stance on the controversial issue and dedicated a special pamphlet to it. In the *Prussian Yearbooks* of 1879, he elaborates further on the Jewish question, particularly pointing out Jewish arrogance and insults to Germandom: *Read the history of the Jews by Grätz, what fanatical rage against the "hereditary enemy," Christianity, what deadly hatred, especially against the purest and most powerful representatives of Germanic essence, from Luther down to Goethe and Fichte! And what lofty, insulting self-overestimation! It is proven with constant malicious taunts that the nation of Kant was actually first educated to humanity by the Jews, that the language of Lessing and Goethe first became receptive to beauty, spirit, and wit through Börne and Heine! What English Jew would ever dare to defame the land that protects and shelters him in such a way? And this obstinate contempt for the German "Gojim" is by no means just the sentiment of an isolated fanatic... ...Undeniably, Semitism has a large share in the lies and deceit, in the brazen greed of the founder-unwesen, a heavy complicity in that base materialism of our days, which views every work only as business and threatens to stifle the old, cheerful industriousness of our people. In thousands of German villages, the Jew sits, usurious, buying out his neighbors. Up to the circles of the highest education, among men who would reject any thought of religious intolerance or national arrogance with disgust, it resounds today as if from one mouth: the Jews are our misfortune!*

The historian Theodor Mommsen, later so zealously celebrated by the Jews, nonetheless dedicated an unflattering chapter to the Jews in ancient Rome in his *Roman History*, concluding: *Even in the ancient world, Judaism was an effective ferment of cosmopolitanism and national decomposition...*

The freethinker Eugen Dühring wrote a book titled *The Jewish Question as a Question of Racial Harmfulness for the Morals and Culture of Nations*. A few sentences from it may stand here: *Indeed, the organization of the war of oppression and exploitation that the Jews have waged against other nations for millennia is already far advanced in our present. Its modernized guise must not deceive. The religious corporations of the Jews are a means of their political and social connection and hold together even the mere racial Jews who stand outside. Thus, the Alliance Israélite in Paris has involved itself in grand politics and the Oriental question — all under the pretext of "religion." The promotion supposedly intended only for the Jewish religion means, in general, the*

promotion of the Jewish race in political and social terms. While the right of association lies more or less dormant for other nations, the Jews, under the guise of their religion, exercise the privilege of maintaining an international connection for their collective interests against other nations. No religious cult can claim universal human tolerance insofar as it is itself contrary to humanity. Secondly, Jewish corporations are political entities and must therefore at least be subject to general association law. — The revision of cults in this sense is a preliminary minimum that society must demand.

The youngest religious genius of the Germans, the still far too little appreciated Paul de Lagarde, former professor of philosophy and theology at Göttingen, took a uniquely sharp stance on the Jewish question in his *German Writings*, which deal with politics, church, school, and national questions of all kinds. He also addressed the issue in the work *Judaeo-Germans and Jews*. Only a few of his sentences are reproduced here: *The Jews are not only foreign to us, but we are also foreign to them, except that their aversion, when among themselves, turns into venomous hatred, and they add to this hatred an immoderate arrogance. They are — as the impudent expression goes — "equal with a premium"... Every foreign body in a living organism causes discomfort, disease, often even suppuration and death. — The foreign body may be a gemstone: the effect would be the same as if it were a piece of rotten wood. — The Jews, as Jews, are foreigners in every European state, and as foreigners, nothing but bearers of decay... The Mosaic law and the bitter arrogance stemming from it preserve them as a foreign race; we cannot tolerate a nation within the nation... What statesmen, what princes, who do not put an end to this decay! Do they truly not know it?*

This is a great array of voices, all in intimate harmony with one another, repeating the same tone and resounding through German spiritual life like a powerful fundamental chord. Through this cohesive unity of thought, such opinions gain their value. They are not the expression of arbitrary momentary moods but a reflection of our fundamental essence. Hardly one of those significant to our nation's spiritual essence is missing. What deviates from this serious question falls out of the nation's path of thought.

And these voices of the fathers today, when we are confused and divided by a hundred opinions and when in many minds there is scarcely an inkling of what German thinking and feeling mean, have almost the significance of a religious confession. On this very subject, the judgment of our spiritual fathers has double value. If the fight against demonic forces, against lies and malice, constitutes a main part of religious life, then the fight against the Jewish essence belongs to our religion. For in the Jew, we see demonic forces embodied, whose subjugation is one of the first moral duties of life. Here, religious renewal must begin; here is the first task of our nation's rebirth to be solved; for there can be no moral and social peace in the nation as long as *the evil enemy* walks among us in the flesh and sows his poisonous seeds among the wheat.

In this regard, the school also has a duty to fulfill better. If its task is to make students fit for life and teach them all the dangers of life, it must not conceal the most insidious of all enemies. If far too many students of our current schools fail miserably in life, it is partly because their eyes were not opened to one of the most serious questions, and they were not armed against one of the worst dangers.

What has the school done so far to warn against the Jew? It has helped spread the deception about him; it has — albeit unconsciously — become an accomplice to Jewish deception of the people.

The school that in the future releases its students without familiarizing them with the above voices of the fathers has not fulfilled its moral and religious duties.

Hebrew Practice (The Kahal)

What is written in old books might seem insignificant as long as it cannot be reconciled with real life. No one would accuse the Hebrews of ill intentions merely because their ancient rabbis, from a depraved worldview, confused moral concepts, if only the conduct of the Jews were such as to give no cause for suspicion against them. We must therefore examine reality to arrive at a just judgment. And presenting sober facts is all the more necessary because many otherwise honest and intelligent people are capable of seeing everything in the world correctly, except the Jew. In his case, many of our educated seem utterly struck with blindness. Here is just one example.

There is a *Cultural History of Mankind* by Friedrich Kalb. The author is evidently a man not only of thorough scholarship but also of firm character and unreserved openness. But what does he write about the Talmud? He calls its content *a doctrine promoting moral purity and spiritual refinement* (Volume 2, p. 247). He claims the Talmud commands *fidelity, truth, and the practice of loving duties toward everyone without distinction of faith*. How could the author, if he ever glanced at the Talmudic teachings, come to such a gross distortion of the truth? The mystery is solved when we learn that Kalb obtained his information about the Talmud from — Rabbi Elias Grünebaum.

How long will our scholars remain so naive (or would a harsher term be more fitting here?) as to help deceive their own people in the interest of Judaism?

It is not to be assumed that it is merely the view, instilled from youth, of the religious sublimity of the Hebrews that exempts this people from critical scrutiny; it seems more the effect of a fantastical creation, a poetic fiction, that has so bewilderingly influenced the modern mind. Lessing's *Nathan der Weise* is considered a gospel by many educated people; this poetic figure has become so completely the archetype of the Jew that they know no other Jew and believe they see a wise Nathan in every somewhat educated Hebrew. It is a pity that this Nathan never lived and that there never was a Jew who even remotely resembled him. This fantastical figure, born of a German poet's brain gone astray through superhuman speculation, should not be seriously passed off as a Jew by anyone who takes the truth even slightly seriously. Shakespeare's Shylock is already a truer Jew, and the curses and imprecations he utters, as he sharpens his knife, lusting for the flesh of the hated *Goi*, breathe the authentic Talmudic spirit. And the thunderous applause that Shylock's vengeful thoughts elicit from Jewish audiences testifies to how poisonous human hatred still glows in every true Hebrew soul today.

Lessing's Nathan has had a downright stupefying effect on our educated, and it will require serious intellectual effort to heal this damage. In any case, the school that presents this deceptive piece to young minds without any commentary is guilty of intellectual poisoning. *)

*) Max Bewer has aptly illuminated Lessing's tendentious piece in the "Hammer" Nos. 6 and 7 under the title: "Nathan the Sly."

No less pernicious is Jewish behavior in the economic sphere. Anyone somewhat familiar with the business life of our time knows well enough the dubious machinations with which the Hebrew operates; unfortunately, our scholarly and official circles are usually

so far removed from this aspect of life that an important part of Hebrew practice remains entirely hidden from them. And when the Hebrew, accused by his honest competitors, says in his defense: *They are only jealous of me because I am superior to them in business*, this appears to them as full proof of his innocence.

We must therefore turn to some literarily recognized facts to demonstrate how the Talmudic essence is still fully practiced today.

In Russia and Poland, there exists among the Jews a communal constitution, fixed in all practical details, which they call the Kahal or Kagal.

The geographer Dr. Richard Andree describes the nature of the Kahal in his *Ethnography of the Jews* (1881, Velhagen & Klasing, Leipzig) as follows:

The most interesting insight into the Jewish conditions of the East is provided by the work of a baptized Jew, J. Brafmann from Vilna, published in Russian and French in St. Petersburg. It deals with the Kahal, the Jewish communal constitution. Brafmann describes Jewish communal life as it really was and is, supporting his statements with documents. We are not aware of any contradictions to his claims.

It is proven that the children of Israel, where they dwell, form "Talmudic municipal republics." These have a completely aristocratic structure: a kind of patrician caste exercises utterly arbitrary and despotic power over the plebeians. Two institutions are characteristic of such a Jewish republic: the Kahal or Cheder Hakahel, i.e., the government of the community, and the Bethdin, the Talmudic court; the latter is partially recognized by the Russian government. The members of the government, let us say the communal council, are indeed elected, but both voters and elected must have a certain rank in the community, which is mainly acquired through knowledge of the Talmud, though it is also granted to wealthy individuals who pay properly for it.

The Kahal, this communal council, governs the commune, oversees the school system, monitors and regulates all interactions between Jews and non-Jews, and permits or prohibits such interactions entirely at its own discretion, with complete arbitrariness; appeals against its orders are not allowed. For it holds the principle that all non-Jewish regulations and laws have no validity for the Hebrews and that they cannot be bound by them. It is strictly forbidden to turn to a Russian authority in disputes between Jews, even when the Russian regulations align with those favored by the Kahal. The Kahal, however, resorts to Russian authorities whenever it deems it advantageous to its own interests.

It claims authority over all Jews residing in the district. Non-Jews in the same district are regarded as intruders who impair the rights of Jehovah's chosen people. It grants or sells to new Jewish arrivals the right to live in the district.

A Jew from another district could not live or sustain himself without the required permission. According to the Talmud, the property of all non-Jews is a free wilderness or, as Rabbi Joseph Kuan puts it, *a kind of free lake*, in which only the Jew who has received permission from the Kahal may cast nets. The property of non-Hebrews is considered communal property.

The Kahal sells the right to take possession of this property to Jews, even issuing documents for such sales and acknowledging receipt of payment.

Even more: the Kahal sells to this or that Jew the right to exploit other individuals, to lend money to them, and, if necessary, to take possession of their property; only those who have purchased such a right may exploit a designated individual. Other Jews may not infringe on this right; he has the monopoly.

Such things would seem unbelievable if Brafmann did not provide official documents and evidence, such as documents showing that one Jew bought the right to exploit a Russian merchant, another bought land on which future government buildings would stand, and a third even an entire Franciscan monastery. After such a purchase, no one else may infringe on the monopoly acquired from the Kahal with hard cash. If a Jew decides to buy and possess land belonging to a Christian, he must still buy it from the Kahal as well, because otherwise neither the rabbinical court nor the Jews would consider his claim to the property valid.

The Kahal also exercises tyrannical power in many other respects; for example, it has arrogated the right to dictate to individuals which businesses they may or may not engage in. It interferes in all domestic affairs; it prescribes how many people may attend a wedding or any festivity, how many and which musicians may play, and so forth.

It draws great profit from the slaughter of livestock. The animals must be ritually slaughtered, and among the political Jews, this is strictly enforced. The rabbinical authorities impose a meat tax, approved by the Russian government, and the latter's officials are supposed to assist in its collection, as the Kahal uses this tax to cover any tax shortfalls. The Kahal also imposes a tax on all spirits served in taverns, which naturally falls on the consumers. It is well known that all brandy taverns are in the hands of Jews. In Vilna, the Kahal has the authority to impose a tax on foodstuffs in the Jewish quarter. A few years ago, Brafmann reports, it managed to convince the Russian authorities to move the fish market from another part of the city to this Jewish quarter; it leased this tax for a relatively small annual sum.

The Kahal maintains its authority partly through such taxes but also through severe penalties imposed by the Bethdin. The latter can formally ostracize a Jew; it forbids neighbors and others from having any dealings with such an outcast, prohibits him from conducting his business; his wife may not go to the *Mikwe* — the ritual bath; he can be formally excommunicated. Whoever violates even a small part of the *Law* violates the entire *Law* and falls under the ban, which in Jewish communities is tantamount to civic death. The separate Jewish communal administration, the Kahal office, has indeed been abolished by the Russian government, but the Kahal persists in its moral authority. It holds the Jewish community together, selects suitable persons for this purpose, and ensures their remuneration. — Thus far Andree.

Since we know the foundations for all these customs and legal views from the Talmudic writings, the practice of the Kahal cannot particularly surprise us. In any case, it is frivolous to claim, in light of such facts, that the Talmudic teachings and laws are no longer in practice.

To gauge to what extent the essence and activities of the Kahal have extended to our German lands, we lack the basis. German naivety has not yet reached the point of investigating such matters. However, since a large part of our Jews have migrated from Russia and Poland, it would be surprising if they had not also transplanted traces of the Kahal practice here.

Nevertheless, from some related areas, we have literary evidence that the ancient Jewish-Talmudic practice is in full effect and that Jehovah still aids his co-conspirators in plundering the peoples of the world.

A former criminal clerk, Thiele, left us an interesting book, the material for which he drew from his practice. It is titled *The Jewish Criminals in Germany* and deals, among other things, with a truly gigantic swindler's tale, the Rosenthal-Löwenthal trial. Rosenthal and Löwenthal were each leaders of a large, widely branched gang of thieves and burglars, both centered in Posen, but extending across the entire empire. The business gained piquancy because both *Chawrussen* (comrades) engaged in desperate competition with each other, disrupting each other's operations, until Rosenthal decided to neutralize his competitor by offering himself to the police as an informant, reporting all of Löwenthal's planned burglaries before they could be executed. Whenever possible, Rosenthal would later have his own people carry out the burglary.

The uncovering of the entire fraud led to a massive trial, which took place in the late 1830s before the Prussian courts and involved more than 100 defendants, scattered across all parts of the monarchy, from Posen to the Rhineland, but working masterfully hand in hand under unified leadership. The entire accused group consisted of nineteen-twentieths Hebrews; the few Germans and Poles among them had so completely assimilated that they meticulously observed Jewish prayer exercises and other ritual practices. For this is the characteristic feature of these Jewish thieving gangs: all participants strictly adhered to Jewish ritual and fulfilled religious ceremonies with great conscientiousness. They often paused in the middle of their burglary work, when circumstances required, to perform a ritual act at a specific hour. They all knew what a powerful helper Jehovah is in all such matters!

Anyone who reads Thiele's book today — and it is highly recommended — will notice how a number of characteristic names from that criminal society reappear today in those circles that like to call themselves the *haute finance* and reside in Berlin's Tiergarten district. Even the names of the non-Jews from that old swindler's trial, who collaborated with the Hebrews at the time, can still be found today in cozy association with the Hebrew clan. It is as if the entire group has undergone a collective advancement and merely shifted its field of activity a few steps higher: the old Posen swindler's *Chawrusse* has transformed into a highly noble stock exchange *Chawrusse* and continues the business in a modernized form. Since the children of Judah discovered that a stock ticker, manipulated at will, works far better than all lockpicks and crowbars, granting the possibility of plundering foreign coffers without opening them, they disdain the crude craft of burglary theft. A few thousand shares held by the *Gojim*, devalued by 10 or 20 percent through a clever stock market maneuver, suddenly robs foreign coffers of millions without lifting a finger. And when the devalued securities are cautiously bought up by the *Chawrusse* and gradually return to their normal value, or are driven even higher and then sold off at the inflated price, a stream of money flows into Jewish pockets without foolish eyes noticing. The naive *Gojim* are plundered and do not know how. Thus, in the service

of Jehovah, one can *suck the milk of the nations*, bring kings to dust, and gather all the world's riches in Sem's safes without much effort. One remains a noble man in the process, and no prosecutor has anything to object to this form of theft. Indeed, the state even stations its sworn officials at the stock exchange to ensure the *Chawrusse*'s business enjoys higher sanction.

Of course, not all the children of Judah have yet made it to a palace in the Tiergarten, and therefore they had well-founded reason to be highly dissatisfied with the previous state, its governments, and its laws. They demanded more freedom and progress, which means: more freedom in plundering the people and faster progress in the growth of Jewish wealth.

To gain the promised riches of the world, they have made the boldest efforts since 1871–73. The founding swindle of 1871–73, which cost the German people not only millions but billions, was a Jewish work. It managed to ensure that the five billion francs of the French war indemnity, bought with German blood, flowed almost entirely into Jewish coffers. Otto Glagau has convincingly laid out the arithmetic for us. *) Jewish consortia and banks undertook the most fraudulent ventures, and the Jewish press helped promote them. A truly Jewish maneuver was that the Jew Tasker, at the moment when the Jewish sham structure was about to collapse, played the morally indignant founder-slayer in the Reichstag, putting a few aristocrats and conservatives, who had been careless enough to lend their reputable names to some Jewish founding prospectuses, at the pillory. They were sent into the wilderness as scapegoats; the people's anger had its victim, and Israel triumphed not only as the reaper of the entire harvest but also as the guardian of virtue and moral judge — not to mention that the parties most hated by the Jews were cast in a bad light. We have already become well acquainted with the models for such moral swindling from the oldest Jewish chronicles, with Laban and the Hivites. The Jews rarely invent anything new; they only know how to apply their ancient, time-tested swindling recipes in new forms.

*) Recently, Jewish behaviors in business life have been thoroughly examined in a work: "The Riddle of Jewish Success" by F. Roderich-Stoltheim (Grimm Verlag, Leipzig). The book also serves as a response and supplement to Prof. Werner Sombart's book: "The Jews and Economic Life."

Can the intellect of the Aryan peoples really not suffice to finally see through this game?

Incidentally, the lower Hebrew class, especially the Jewish proletariat coming to us from Russian Poland and the South Slavic states, still does not disdain the base arts of common theft, burglary, and similar unclean practices. The international trafficking of girls, this infamous trade that annually lures thousands of young human beings abroad under clever pretexts and delivers them to shame and ruin, is practically a Jewish monopoly. This is even acknowledged by the Jewish side. Following a conference on the trafficking of girls held in London in March 1910, *The Jewish Chronicle* of April 2, 1910, wrote: *The Jewish girl-trafficker is the most terrible of all exploiters of human vice; and if the Jew could be eliminated, the trafficking of girls would soon shrink to a minimum.*

The noble clan of pickpockets, bank robbers, and swindlers of all kinds includes a significant contingent from Russian-Polish and Romanian Jewry. It is well known that in southern Russia, there are dedicated Jewish thieves' schools where the trade is taught systematically; and indeed, the Hebrews have developed this profession masterfully.

Three Romanian Jews, caught during a bank robbery in Leipzig some years ago and pursued with the help of the fire department onto snowy rooftops at night, not only carried burglary tools of marvelous perfection but also lightweight, elegantly constructed parachutes that enabled a jump from great heights.

Another Romanian Jew practiced a particularly interesting trade, elegantly presenting himself and checking into top hotels under a noble name, then paying nocturnal visits to his room neighbors to steal boldly. To better carry out this business, he had a dark leotard suit made that covered his entire figure, face, and hands, so that he moved like a barely perceptible shadow in the dim light of rooms and corridors on noiseless socks, instilling horror and fear in anyone who unexpectedly encountered him due to the strangeness of his appearance. He plagued all the major cities of the continent with his robberies for years until the "Marquis" was finally caught in a Berlin hotel.

Criminal Commissioner Klinghammer in Berlin published an article in 1912 on *Criminal Police and Modern Crime*, in which he states, among other things:

A particular international criminal type is represented by Russian and Hungarian-Galician Jews. They come from Warsaw, Krakow, Lodz, Lemberg, stay in Berlin's Scheunenviertel, make excursions from there to all major German cities, as well as Paris, London, Stockholm, rob and steal, and return richly laden to their homeland, where they often hold a respected position as "merchants." One can designate these people as members of a worldwide crime syndicate. In New York, Buenos Aires, Rio de Janeiro, we encounter members of this society as girl-traffickers; otherwise, we meet them as pickpockets, train robbers, suitcase thieves, apartment and jewelry store burglars, and street robbers. I recall here the three rascals Moses Schulwacz, Isrol Jtsche, and Warschowiak, who in the summer of 1908 swindled 3,000 marks from a Leipzig apprentice in broad daylight through a special trick. They also resided in Berlin's Scheunenviertel. For Schulwacz, a robber who had escaped from Siberian exile, 1,000 marks arrived by telegraphic transfer from Buenos Aires shortly after his arrest to hire a defense attorney. This milieu also includes Stanislaus Bednarz, involved in the Myslowitz Aniol murder-robbery, who also appeared in Berlin's Scheunenviertel and has now fled to Russia. He is the accomplice of the robber-murderer "Sucholewski," arrested in New York Harbor by Criminal Officer Busdorff.

Klinghammer continues:

*In a recently published article in a Berlin daily newspaper on the same topic, I said, among other things: The Polish-Galician criminal columns, who prey on and rob their compatriots traveling to and from the Silesian Station, and do not shy away from murder, are constantly monitored by the officers of the station's criminal patrol. These "Poles" form, as already noted, a special criminal milieu. In the first-class waiting room of the Silesian Station, in some nearby restaurants, they rendezvous; here they exchange news, receive letters, etc. They have a fixed travel route, stealing and robbing their way through Germany. Their victims are mostly their own compatriots, *) equipped with cash, who are abducted and beaten down. Recall here the Karnas murder in Marschwitz near Deutsch-Ema, robbery attacks in Berlin, Kassel, Leipzig, Halle, etc.*

*) Obviously non-Jewish.

Since the Prussian authorities have recently expelled such elements on occasion, the *Berliner Tageblatt* struck up a lament of violated humanity and dedicated a special page-long article to defending these noblest of the Jewish nation.

It would exceed the scope of this book to illuminate further areas of Jewish criminal activity. The material is inexhaustible; these few examples may suffice here. Criminal statistics prove that in certain types of crime, Jews are involved many times more than other nationalities. A main domain for them is fraudulent bankruptcy. The Hebrew has developed bankruptcy into a business. He takes excessive advantage of foreign credit, with the help of his associates diverts the funds and goods, and then declares bankruptcy, in which the creditors usually come away empty-handed. After a few such bankruptcies in different cities, the Jew is usually a made man. *)

*) For more details, see F. Roderich-Stoltheim: "The Riddle of Jewish Success." 4th ed., Hammer Verlag, Leipzig, 1919.

And one more area. — In ministries, embassies, consulates, and other authorities, especially abroad, people come and go who are regarded as dear friends and are always welcome, for they know how to tell all sorts of interesting things. They move in influential social circles and are astonishingly well-informed about various matters. Not infrequently, they bring extremely valuable news, and so one learns to respect them as loyal partisans and gladly takes them into confidence.

It is often difficult to say what class or profession these people belong to or how they actually sustain themselves. Often, they seem to be wealthy individuals traveling the world for pleasure, or they behave as representatives of some unnamed major company, fulfilling some important, mysterious mission abroad. They travel extensively, know all countries, speak various languages, and are acquainted with everyone. There is hardly a statesman or diplomat of significance with whom they have not already established personal relations, indeed whose trust and friendship they have not enjoyed.

Thus, they naturally recommend themselves as valuable advisors on various matters, for they are veritable walking information bureaus. And since they occasionally bring us highly important news, even secrets from the other side, thereby demonstrating their honest commitment to our cause, we have no qualms about confiding our own thoughts and intentions to them. And we do so with a clear conscience, for they have proven themselves multiple times.

But how do these people manage to be so excellently informed and provide us with such astonishing information about the goings-on and plans in foreign governments? That is their particular secret. They make no secret of the fact that they also move in the "enemy camp" — and, as we know, with the demeanor of a friend — but it is known to us that they do this only to gain insight there in our interest; and the promptness with which they serve us and deliver what they have scouted reassures us of their loyalty and reliability.

But how do they succeed in uncovering the most hidden plans of the opponent and being initiated into the most important secrets? The method is simple: they do not side with one party but with both — indeed, with all! The same trust we grant them, they also enjoy on the other side, and rightly so! — for they betray over there everything they learn from us.

There may be harmless people among this strange breed who are nothing but born chatterboxes, finding secret pleasure in playing voluntary intermediaries and deriving particular satisfaction from being privy to important state secrets. For a larger part of these honorable men, however, it is about other things; some pursue it as a lucrative business, for they let their services be well paid — albeit in an indirect form — and others pursue even further-reaching intentions, as we will soon recognize.

It would be surprising if the Hebrew people, particularly gifted and industrious in such matters, did not also deploy their talents in this field. The children of Israel possess unmistakable advantages for such activity. Naturally inclined for all trading and mediating activities, the Hebrew has all the necessary qualities: cunning, adaptability, bold intrusiveness, deceitfulness, dissimulation, and, above all, the requisite lack of conscience. The Hebrew is the ideal agent, eavesdropper, and intermediary. And so, from time immemorial, especially in times of war, he has played the extremely useful scout and spy. Napoleon I, who also had his experiences with them, said of them: *They betray both sides and let themselves be paid by both.*

Let us consider what advantages such a position as a *double confidant* offers. He possesses a pass from the army high command that allows him to move freely through the outposts and gain access wherever he deems desirable. He has, of course, the same privilege on the other side and makes no secret of it, for he knows how to present it as his particular cunning, having outwitted the enemy to obtain this privilege to serve us better.

He uses the same excuse, of course, with the opposing party, and so both sides willingly let themselves be scouted and betrayed by him, and pay him a heap of gold for it. One circumstance particularly benefits the Hebrew here. While every honestly born person has a certain attachment to his people and fatherland and, in times of war, instinctively takes sides for or against, the Hebrew remains unburdened by such inclinations. As a nation outside all nations, the Jews take no serious interest in the fate of states and peoples. It is all the same to them whether one side or the other wins in a war; they will know how to profit from any changed situation, and in any case, as long as two are fighting, they are the laughing third.

Thus, it is easier for the Hebrew than for a person of different blood to become a traitor to the state that hosts him.

From these perspectives, it becomes understandable why an disproportionately large number of Hebrews are found among political agents and intermediaries; indeed, in the present, this field is almost a monopoly for them. And this has a deeper reason. Besides the two hostile governments they pretend to serve and both betray, they mostly serve a third: the international leadership of the stock exchanges. Hardly anyone has as strong an interest in being informed about all government activities as the big-capitalist speculators, the *haute finance*. The weather-makers at the stock exchange must always know precisely what political events to expect to set their traps accordingly. Important government decisions influence the rise and fall of stocks and commodity prices; therefore, speculative big financiers have a high interest in being precisely informed about the political course. Indeed, since stock and price movements can also be artificially influenced, and these movements in turn affect the economic and political situation, the international stock exchange moguls even gain the power to promote or thwart government intentions. Thus, they become the actual directors of politics.

Therefore, the international stock exchange *Chawrusse* has its well-branched network of skilled agents and eavesdroppers in all states and is sometimes better informed about all movements than the governments themselves. For in their naivety, state governments have often enough made the fox the gardener and granted important state offices to the co-conspirators of the stock exchange. For example, consulates, even of German states, abroad are mostly entrusted to Hebrew businessmen. And it is similar with other diplomatic representations. And where tribal kin cannot be directly placed in offices, a gold-laden donkey knows how to open the gates. The stock exchange, which knows how to profit excellently from scouting all political plunder opportunities, is in a position to pay generously for any favor. It can give with fuller hands than the governments themselves, whose funds are sparingly allocated and strictly controlled by parliaments; no wonder some prefer to serve the stock exchange rather than their king.

Thus, the international swindler-finance has its friends in all important positions and is excellently provided for by them. We know of a German envoy in the Far East who sent weekly detailed reports to a main representative of the *Alliance Israélite*, while his own government, which paid him, had to make do with a brief monthly report. And it does not stop at reports: the stock exchange's hireling will also exert his influence to ensure that political decisions take a direction favorable to big finance. Whoever surveys the situation might say: today's governments are governed by international big finance.

These things have grown to this monstrosity only in recent decades, but the traces of this development reach far back. The House of Rothschild in London knew of the victory at Waterloo 24 hours before the English government and had accordingly executed its purchases and sales on the stock exchange before the public learned what had happened.

Even before the network of the international stock exchange *Chawrusse* was as finely spun as it is today, swindlers from the tribe of Sem had already acted as political adventurers on their own account. One of the most notorious is Casanova (Jakob Neuhaus), who, in the time of Frederick the Great, visited nearly all the courts of Europe and played his dubious role there. Whether his contemporary and kindred spirit, the great swindler Cagliostro, was of the same tribe may remain open. His talents and villainies bear a distinctly Hebrew type.

Recent times have brought us a similar political swindler. In connection with the extensive document thefts discovered in the Paris Foreign Ministry in 1910, a certain Maimon was arrested, who soon turned out to be the main leader of an extensive espionage system. To avoid accusations of exaggeration, let us give the floor to an unobjectionable organ, the *Frankfurter General-Anzeiger*, which comments on the apprehended swindler as follows (with a subtle undertone of tribal admiration):

Bernard Maimon, who may be about 60 years old, is undoubtedly one of the most interesting adventurers of the present, a true modern Casanova, who, like his famous predecessor, engages in politics for all the world, working simultaneously for and against all parties, bringing about the greatest financial ventures and the most difficult state loans, and alongside finding time and inclination for the boldest love adventures. Like the late Giacomo Casanova, Maimon's wandering life unfolds across all of Europe. Today he appears in Lisbon or Madrid, tomorrow in Paris or London, soon at the Thames, soon at the Neva or the Golden Horn. And wherever he arrives, he appears, just like Casanova — with the greatest pomp. Bernard Maimon travels only with the fastest

and most expensive express trains, uses only gala carriages, lives as a grand seigneur only in the most costly hotels, and has the most princely rooms reserved weeks in advance.

Bernhard — or rather Baruch Maimon — was a Galician Jew, which did not prevent him from playing the Muslim or the Christian as needed. He was well-versed not only in the Talmud but also in the Koran and the Bible and knew how to flaunt this knowledge excellently. The Hebrew paper boastfully continues: *With his great overt and even greater secret connections to the English embassy, his mysterious relations with other ambassadors and especially with Abdul Hamid's seraglio competed. The first secretary of the Yildiz Kiosk, Tachsin, was literally a spineless tool in Maimon's hands. And when Maimon was outside the palace in his hotel, an uninterrupted exchange of letters and messengers took place between Yildiz and Maimon, day and night.*

Evidently, Maimon primarily served England's interests, but certainly not only those. He was an all-purpose spy, but one would do him an injustice to apply the ugly word only in its ordinary sense. He was not simply active for profit but out of passion, out of an irrepressible lust for political intrigue. It flattered his vanity to play with the foremost diplomats like a cat with a mouse and to discuss matters with monarchs in their private cabinets that ministers learned of much later. The Winter Palace on the Neva was open to him, and with Abdul Hamid personally, he enjoyed the greatest respect and blind trust, despite, or precisely because, he was also good friends with the Young Turks. When Maimon was in Constantinople, Abdul Hamid sought his advice daily on all international matters, and when he was away from the Bosporus, such advice was often requested and given by telegraph. And at the same time, Bernard Maimon was the advisor, indeed the friend, of the Hellenic King George and his counselor during the Greco-Turkish War. On Crete, he appeared with an entire staff of the foremost French and English war correspondents, and the famous American photographer Underwood was not absent either, for pictures of the most memorable moments had to be taken for the major illustrated papers of both continents — Bernard Maimon, of course, always at the center of all exceptions! — Thus far the Jewish paper.

We, of course, have our own opinion about Maimon's *mere lust for intrigue*; but when a member of the great swindling syndicate of the peoples is caught, the public must at least be shown this fact in a harmless light.

We leave it to our serious and honest diplomats to draw a lesson from this story.

Meanwhile, the collapse of Turkey in the Balkan War has taken place, and it has become evident that the so-called *Young Turk movement* was mainly led by Hebrews (like Dschavid Bey) and that they bear the main responsibility for the moral and economic ruin of the Turkish state. The *Hammer* contains important revelations on this in Nos. 218, 250, and 251.

Whether Maimon was already a pioneer for England in the World War may remain open.

On the Relationship between Christianity and Judaism

Many adherents of Christian doctrine hesitate to decisively oppose Judaism because they fear harming their own religion in the process. Two errors are responsible for this misguided leniency: first, the notion that the Jewish God is identical to the Christian one, and second, the further assumption that Christ sprang from the Jewish tribe. When these are joined by the beguiling phrase that calls the Jews the *people of God* and speaks of them as a *holy people*, it becomes understandable how, in many credulous hearts, every free and courageous judgment about Judaism has been suppressed. Upon closer inspection, these opinions and common phrases prove to be absurdities and audacious falsifications.

That Jehovah has nothing in common with Christ's *heavenly Father* was the noblest task of this work to demonstrate. But from the mouth of Christ himself, believing Christians could have heard this if they had finally come to understand their Master rightly. Christ's entire life was a struggle against Judaism and its malice. He called them *brood of vipers* and *children of the devil* and drove the trading folk out of the temple with a whip. The enmity that the Jews harbored against him and his teachings from the beginning makes it all too clear that he was an unwelcome element, foreign to them in spirit and race. He came from Galilean — from heathen — land, and the Jews spoke contemptuously: *What good can come out of Nazareth?* This suggests that people of non-Jewish descent lived in Nazareth.

The Galileans — I suspect, with good reason — have been linked to a Gallic mercenary troop settled by the Romans around 130 B.C. in eastern Palestine to form a protective barrier against restless neighbors. The name Gallic was, at that time, almost synonymous with Germans, and thus it becomes understandable how a religious genius could emerge from Germanic blood, whose lofty idealism seems to us as Germanically akin as the traditional image of his physical appearance. The profound contrast between Christian and Jewish teachings rules out any racial kinship. Such divergent spiritual fruits do not grow on the same trunk. Consider statements like these:

You shall not gather treasures on earth, which moths and rust consume and which thieves dig up and steal.

Seek first the kingdom of God and its righteousness, and all these things will be given to you.

Bless those who curse you, do good to those who hate you.

You cannot serve God and Mammon!

And in contrast, other Old Testament words:

Eye for eye, tooth for tooth!

You will consume the goods of the nations and boast of their glory.

You will devour all peoples and shall not spare them. No one will resist you until you destroy them.

Such opposites do not thrive in minds tuned to the same racial key. Decades ago, I attempted to explain the emergence of Christianity as the *Aryan protest against the inhuman Jewish spirit* and addressed Christ as an Aryan. And that remains my opinion today. One opposite evokes the other. From the protest against crude Jewish materialism, the Christian doctrine's excessive emphasis on the ideal arose; there, only earthly desires crawling on the ground, here, an exuberance soaring to the stars, losing touch with reality — the weakness of Christianity. It evaporated into otherworldly spheres and left reality to the base profiteer from the tribe of Sem. Thus, Christianity — because it too emphatically diverted attention from the serious realities of life — became the unwitting accomplice of predatory Judaism. It consoled people with a hereafter and surrendered the here-and-now to the *Cschandala*. The vibrant religion of the future must not, while upholding the spiritual, disregard the sacred seriousness of the material world; it will represent a healthy idealism grounded in reality.

Christ was not a Jew — neither in body nor in spirit. The fanatical hatred with which the children of Judah pursued him proves best how little he was of their kind. *No people crucify their ideal,* says Paul de Lagarde, *and whoever a people crucify certainly does not correspond to that people's ideal.*

Christ was an opponent of the Jews and made his contempt for them clear and frequent enough. To speak of the Jews as a *holy people* will henceforth only be the work of childish ignorance. They are the people of depravity. The phrase *salvation comes from the Jews* — (if it is not based on a falsification of Scripture) — can gain meaning in that the Jews, as a people of baseness and malice, sharpen our awareness of morality and the ideal through opposition, spurring our best forces by forcing us to resist and awakening in us, through repulsion, a sense of human dignity and purity. A person is nobler the further their distance from the Jew. The thought of becoming like a Jew will always fill the unbroken human with horror. The Jew is as necessary as the abyss beside the towering peak, to make us aware of the distance — to sharpen the vigilance that protects us from falling.

Thus, looking at the Jew — this repulsive example of dehumanization — can have an educational effect; however, the Church has not understood these educational aspects. It has often presented the Jew as a model rather than an object of repulsion and — consciously or unconsciously — advocated assimilation to him, entirely contrary to its Master, who says: *Woe to you, scribes and Pharisees, hypocrites, who traverse land and sea to make a Jewish associate; and when he becomes one, you make him a child of hell, twice as bad as you are!*

The falsified doctrine of the Church has rendered a large part of humanity incapable of using their reason and healthy senses correctly regarding the Jew. They constantly see him in a glorified light. But the thinking portion of Christians felt the absurdities and contradictions in the Church's teachings, recognized the falsehood and impurity of the Jehovahistic essence, and resolved to reject the Christian doctrine itself along with its evil appendage.

Whether Christianity still has a future will depend on whether it can finally free itself from the falsification of the Jewish essence and — like its Master Christ — recognize in the Jew the enemy of all true morality and religion. Religion should, above all, provide

us with moral armor against the enemy, and for this, it is first necessary that the enemy be clearly recognized.

That Christianity also faces the task, in a positive sense, of further developing and establishing foundations that align with newer insights into the laws of racial life is, of course, no longer in question. On this, more elsewhere. *)

*) The “Hammer” contains a series of essays on the renewal of our religion, which have been collected in the book “Vom neuen Glauben” (Hammer-Verlag, Leipzig).

The Conclusion

Our investigations have yielded the following insights:

Jehovah is the enemy of all people who are not of the tribe of Abraham, for he made a covenant only with Abraham and his *seed*; he pursues all other peoples and races with unrelenting hatred. His aim is to exterminate them. His allies and tool in this war of annihilation against honorable peoples are the Jews. They have received from him the mandate to *devour all peoples*, to *torment them until none of them remain*.

Thus, enmity against all honest people forms the essence of Judaism, hatred its living driving force; and we must deny that such a disposition may claim the name of religion. For us, therefore, there is no *Jewish religion*. That would be a contradiction in itself, for there cannot be a *religion of immorality*. Due to a lack of courage and uprightness, the Hebrew does not pursue his goal openly and honestly but conceals himself behind deceit and cowardly cunning. His art and strength lie in hypocrisy. Permeated by such a spirit, the rabbinical secret literature is an offspring of knavery, a slap in the face of humanity. Based on criminal teachings and secret statutes, the Hebrews are organized into a million-headed swindling syndicate; and so it must have been easy for them to outwit and plunder the society of the honest. We are not speaking here of a religious community but of a criminal conspiracy, a racial alliance indissolubly bound by blood and secret oaths, using religion only as a cloak. Its goal is: betrayal of humanity. The complicity in this dishonorable treachery, however, weighs more or less on all Hebrews, for we have never heard that a significant number of them have openly protested against the infamy of the rabbinical teachings. Millions of Christians have renounced their traditional doctrine when they could no longer reconcile it with their conscience; nowhere, however, have Hebrews in any significant number taken a stand against rabbinical villainy — not even the educated and *enlightened* ones!

Thus, one may assume that they approve of the rabbinical teachings and accept the advantages arising from the collective villainy — even the *freethinking* children of Sem! This is confirmed by Prof. Cohn (see p. 90). The individuals who occasionally turned away from rabbinism and opposed it are pursued by the Jewish collective with fanatical hatred, economically ruined, or secretly eliminated. (8)

The recognition of the pernicious activities of Judaism is not new, but it has so far rested more on incidental observations and intuitive suspicion than on insight into the true nature of Judaism. The Jews have been recognized as the *ferment of decomposition* (Mommsen), as the *plastic demon of humanity's decay* (Wagner), as *the most infamous people in the world* (Seneca), as *a pestilential, leprous, and publicly dangerous race* (Giordano Bruno), as *the most bloodthirsty and vengeful people the sun has ever shone upon* (Luther), as *venomous, malicious snakes, assassins, and children of the devil* (Luther), as *the worst plague for a state* (Maria Theresia), as *the people of the filthiest greed and the most detestable superstition* (Voltaire), as *a nation of swindlers* (Kant), as *a parasitic plant on the trunks of other nations, a race of cunning intermediaries without honor or homeland* (Herder), as *a tightly bound state built on hatred against the entire human race* (Fichte), as *a hereditarily sworn society for common life and commerce* (Klüber), as *a state within the state with secret leaders* (Moltke), as *carriers of decay* (Lagarde), as *the incarnation of a state-endangering dogma* (Naudh). Their doctrine is called by Feuerbach *egoism in the form of religion*, by Naudh *the deification of useful injustice and a declaration of war*

against every other people, by Goethe *a belief that entitles them to rob others*. Their *God* is, according to Feuerbach, *the personified selfishness of the Jewish people*, according to Wahrmund *a typhonic (destructive) being*.

Having gained insight into the rabbinical doctrine, we recognize that it deals only with material interests and that the pious trappings serve merely as a veil. Judaism reveals itself to us as a *business enterprise under a religious firm*, and this business is founded on the most unsound principles: on deceit and deception, on hypocrisy and perjury, on villainy and assassination. Based on the rabbinical teachings, the Jews form a plundering syndicate, not only bound by oaths but also cemented by shared crimes, which has had the audacity to cloak its secretly held criminal principles in a religious mantle — a thieves' gang in the guise of piety.

Our accusation is thus directed not against a religious community but against an anarchistic sect, burrowing in the shadows, which draws its morality from the villainous teachings of the Talmud and has nothing to do with morality or religion. If the state recognized an Israelite religious community, such recognition and toleration can only apply to a community with moral principles, not to the criminal syndicate we call Judaism. We leave open to what extent Israelite and Jewish are identical or not. *)

*) See the contrast between Israelite and Jew, p. 18.

Judaism forms a racial alliance built on hatred against all non-Jewish people. It considers it its goal to undermine the existence of working peoples economically and morally, employing all means of cunning and deception, primarily financial exploitation and subjugation. The Jewish nation, as the Kahal shows, forms a meticulously organized swindlers' guild, which binds its members through oaths and vows and threatens defectors with death. It is — in sober terms — a worldwide criminal syndicate.

We speak of the *actual* Judaism, as it is established, recognizable, and tangible through the rabbinical laws and confirmed by the facts of life. Should there be another, more ideal Judaism (a possibility not to be denied), let it be shown to us; we have not discovered it anywhere so far — except in the imagination of life-alienated ideologues.

The Jewish conspiracy is bound to blood and extends only to people of the Jewish race. Only one exception is permitted: whoever has committed a capital crime against non-Jews is recognized as an equal and can be admitted into Judaism. In Maimonides, it is stated: *A murderer who converts to Judaism becomes innocent.* Thus, only crime opens the insurmountable wall through which the Jewish people voluntarily separate themselves from honest humanity — further testimony to the spirit from which the Jewish essence is born!

Shared guilt is what binds Judaism with such unshakable solidity; shared crimes seal everyone's lips. The rabbinical teachings are laws of worthlessness and villainy, in truth a criminal statute.

We must thank the Jews that, in their devilish stupidity, they so conscientiously put their villainy to paper; thus, they have placed the noose around their own necks. The rabbinical writings form a monstrous exposure of Jewish thinking that cannot be erased by anything. Even if the Hebrew — as it seems — lacks the capacity for moral and ethical shame,

intellectual shame should seize him in the face of the coarseness and baseness of the rabbinical intellectual world. Only the incapable and cowardly resort to such worthless life rules. A disposition as impure as that manifested here must bring eternal disgrace to a people.

For us, the question stands thus: Either the Jews continue to endorse the content of the rabbinical writings and thereby confess to an immoral and misanthropic worldview, in which case they can no longer be tolerated within a civilized people — or they renounce the impure spirit of a sect living in the basest moral barbarism, in which case they themselves must demand what was called for at the beginning of this book: the destruction of the rabbinical writings.

We cannot decide to what extent the individual Jew recognizes these teachings of worthlessness out of conviction and follows them voluntarily; it is possible that the rabbis, through cruel despotism, force the Jewish masses under the spell of these criminal teachings and that many Jews submit to this terrible tyranny only under duress. If this is the case, let them prove it by delivering their rabbis, the grandmasters of criminality, to the authorities and finally freeing themselves from the most shameful intellectual enslavement. Otherwise, we must say: A people that devised and recognized such teachings, indeed could consider them *religious*, has judged itself for all time. And through these writings, Jehovah, whose name all this knavery seeks to cover, is indelibly branded.

I recognize Jehovah as the *evil spirit* and the Jews — to speak in the language of the Bible — as the *children of the devil*; and I know myself to be in agreement with the first teachers of the Christian faith. When the Jews boast of being the children of God, Christ responds: *You are of your father the devil, and you will do your father's desires. He was a murderer from the beginning and cannot stand before the truth, for the truth is not in him. When he speaks lies, he follows only his innermost nature, for he is a liar and the father of lies.* (Gospel of John 8:44)

Thus, Christ characterizes the Jewish god Jehovah as the *original father of lies and falsehood.* And because I expressed this conviction in the spirit of Christ, I had to go to prison three times in a *Christian state*. If our courts were to proceed consistently, they would also have to imprison their Savior Christ, if he returned today, — and, in addition, all those people who print and distribute the Bible; for it is written there to be read.

No less clearly speaks another, who was also full of Christian spirit. In his work *On the Jews and Their Lies,* Dr. Martin Luther says:

What shall we Christians now do with this rejected, damned people of the Jews? … I will give my faithful advice. First, that their synagogue or school be set on fire, and what does not burn be covered with earth … Second, that their houses likewise be broken down and destroyed … Third, that all their prayer books and Talmudists, in which such idolatry, lies, curses, and blasphemy are taught, be taken from them. Fourth, that their rabbis be forbidden, on pain of life and limb, from teaching henceforth … Fifth, that safe conduct and passage be entirely denied to the Jews, for they have no business in the countryside … Sixth, that usury be forbidden to them … All they have, they have stolen and robbed from us through their usury … Seventh, that flail, axe, hoe, spade, distaff, spindle be put into the hands of young, strong Jews and Jewesses, and let them earn their bread in the

sweat of their brow … Let us stick to the wisdom of other nations and settle accounts with them, take back what they have extorted from us … and then drive them out of the country! (8)

*) Dr. Martin Luther's Complete Works, Erlangen Edition by Ietz, Volume 32, p. 233 ff.

This book was not written to blaspheme God but to defend the cause of the true God against the false one. Religious conscientiousness is what speaks here. No one yearns as fervently as I for the permeation of our national life with moral purity and true religious spirit. But for this, it is necessary to banish all falsification from religion.

The struggle against Judaism is, for me, the struggle against lies and immorality, and since such a struggle constitutes the essence of true religiosity, all those who are serious about preserving the people's morality and religion should naturally stand shoulder to shoulder against Judaism. For a recovery of our national life is impossible as long as the Hebrew is allowed to dwell among us undisturbed. The adherents of the rabbinical teachings poison the world around us with their villainous disposition; they falsify the spirit of the people and carry the baseness of their thinking into all relations. They have robbed life of all its fragrance and charm. Where is the sanctity of existence, since the secret prowler constantly lurks behind us, to abuse every naivety, to cloud every pure joy, and to distort every pleasure into impure desire? There can be no happiness or peace in humanity as long as the infamous one roams freely and sows his weeds among the wheat. We must cast them off, this nation of humanity's betrayers.

Of course, we should then begin the purification and renewal with ourselves, for far too much of the foreign filth has clung to us.

The misfortune of our time is that we have lost firm moral convictions — religion. But religion does not consist in lulling the spirit with inherited formulas and sayings, nor in the arrogance of one who parrots pious phrases and thereby fancies himself superior to others; it consists in the tireless struggle against all evil and degrading forces, in the vigorous work of self-improvement. It therefore demands the purification of the intellectual air we breathe and the unrelenting rejection of all falsifying and poisoning influences. Among the worst falsifiers and life-poisoners, however, is the Hebrew, and where he is tolerated, there can be no order, no morality, no religion, no spiritual salvation, no pure life's happiness.

Let us erect an insurmountable barrier between humanity and its dregs. Purity — in body and spirit — is the first commandment of rational religion. And the separation between the pure and the impure is the first prerequisite for the flourishing of a civilized society.

The Jew was only powerful and dangerous as long as he went unrecognized among us; now that the mask has fallen, he can only be an object of contempt and ridicule.

An old legend tells of a hideous basilisk that, upon seeing its image in a mirror, died of horror. May this tale prove true for the ancient scourge of peoples, Judah!

Concluding Reflections - Are There Two Gods in the German Reich?

A Religious and Legal Question

In the court proceedings described at the beginning of this book, the representative of the public prosecutor's office stated, among others: *The accused initially seemed to hold the erroneous opinion that § 166 of the Penal Code punishes only the causing of offense through blasphemy of the Christian God. That is not the case, as the accused must also know. It is the causing of offense through blasphemy of any God of the state-recognized religious communities that is punishable.*

The written court ruling also speaks of a *national conception of God of the Old Testament* and of a particular *Jewish God*. In my opinion, this contains an admission that the God of Judaism is different from that of Christianity; and this raises the interesting question of whether German imperial law wishes to recognize and protect several different gods. In reality, the law speaks only of one God; it does not say: *Whoever blasphemes the various gods of the various recognized religious communities*, etc., but simply: *Whoever blasphemes God* ... Thus, German imperial law recognizes only one true God. And if even the public prosecutor's office admits that the God of Christianity is different from that of Judaism, then only one of these two gods can be protected by the law. It is to be assumed that in a Christian state, the God of Christianity is meant as this God.

If Judaism has a different God, then, in the sense of the law, it cannot be the true God, not the God that § 166 intends to protect.

When the God of Judaism is mentioned here, it refers to the concept of God as presented in the rabbinical writings of the *Talmud*, namely a measurable and physically tangible being. But of the God of Christianity, it is said: *God is a spirit, and those who worship him must worship him in spirit and in truth.* He is thus a spiritual, invisible, and immeasurable being that reveals itself only through its powers and effects. Can the Talmudic God therefore have anything in common with the Christian God?

Furthermore, the God of Judaism is attributed qualities that are entirely incompatible with our concept of God. After all, according to Tractate *Baba Mezia*, Jehovah also lied to bring peace between Abraham and Sarah, which is why, as the *Talmud* adds, the pious Jew may also lie for the sake of peace.

Can it further be reconciled with the Christian concept of God that this Talmudic-rabbinical Jehovah devotes all his love to one small people and persecutes all other peoples of the world with fierce hatred? Can this be the Christian God who says to his chosen people: *You shall devour all other peoples!* (Deuteronomy 7:16), a God who concerns himself with the financial affairs of the Jews and promises them: *I will give you profit, as I have promised you. You will lend to many peoples, but you will not need to borrow from anyone* — a God who rewards the obedience of his people with riches and promises them dominion over all peoples (through wealth), while Christ says: *You cannot serve God and Mammon*?

It is impossible to reconcile these two concepts of God, the Christian and the Talmudic-rabbinical. The former teaches selflessness, devotion, poverty, self-overcoming, and love for all beings; the latter teaches selfishness, lust for power, wealth, hatred, and vengeance against all who do not belong to the Jewish tribe. Can the law wish to recognize two such different gods in one realm? Two beings that exclude each other and stand in direct opposition in their qualities?

These two gods are enemies, and whoever tolerates the second must depose the first.

Let us set aside the Jews for a moment and imagine another organization in the peculiar position of Hebraism, that is, a society that places itself outside the prevailing legal and moral conceptions. Can a secret association based on immoral teachings, whose purpose is to seize others' property by all means of deception and to work toward the material and moral ruin of society, toward undermining the foundations of the state, claim to be called a religious community? — Merely because it was clever enough to mask its criminal intentions as the will of a *God* — a self-created God whose only task is to serve the egoistic purposes of the conspirators?

And if a state had been so careless as to grant such a fraudulent society recognition as a religious community because it did not know its true nature, should it therefore no longer have the right to confront this outrageous deception? Should it tolerate the robberies of this society because they hide behind a religious mask? Should it say: *I was once so careless as to let you deceive me, so I must now approve your fraud for all eternity*?

It seems to me that the state must never tolerate injustice and immorality, regardless of the disguise they wear. Even a religious disguise cannot provide a free pass for crime. The law also punishes offenses committed in religious delusion and does not accept the religious veneer of the crime as an excuse.

It must be repeatedly emphasized that when the state guaranteed tolerance of Jewish teachings, it had no knowledge of the true nature of these teachings, because the innermost essence of Judaism has the character of a secret doctrine. What conscientious researchers have uncovered about this doctrine cannot stand before the moral consciousness and legal principles of the state. The Jews are fully aware of this and have no other recourse but to deny their secret teachings. This is even prescribed by their rabbinical law. In *Schaare Theschuba*, every Jew who reveals anything about the secrets of the *Talmud* to non-Jews is threatened with death. The Talmudic rabbis are thus well aware of the immoral and humanity-hostile nature of their teachings; and with knowledge of the above passage, one will know what to make of a rabbinical expert opinion on Talmudic matters. The commandment to kill the betrayer is not an isolated occurrence in the *Talmud*, for it is repeated in *Sanhedrin* 59a and *Chaggiga* 13a.

A God who approves such teachings or in whose name they are spread can have nothing in common with the highest moral being we conceive as our God. The Talmudic-rabbinical Jehovah, of whom alone we speak when we refer to the *Jewish God*, is not a moral being but, as Ludwig Feuerbach already recognized, nothing other than the personified selfishness of Hebraism.

When the tolerance edict was issued for Jewish teachings, the legislators assumed that Judaism worshipped the same God as we do. This has been proven to be an error; and this

error is acknowledged, as even judges and prosecutors distinguish between a Christian God and a Jewish God. The protection of the Jewish God by the state is thus based on a fundamental error. The Jewish God is not the true God.

There may be Jews who do not recognize the rabbinical caricature of a God but worship the true God. I do not know such Jews, but the possibility of their existence must be admitted. We will call them — to distinguish them from other Jews — *Israelites*. These adherents of an honorable confession I will leave unchallenged — and even more so their God, insofar as he is conceived as the highest moral being. My attacks are directed solely against the Talmudic-rabbinical Jehovah and against an anarchistic secret society that, with the help of rabbinical teachings, conducts covert sabotage against the state and all civilized humanity. A conspiracy against the common good cannot be protected by the state, even if it cloaks itself in the mantle of religiosity. The state's tolerance edict can only have applied to the above-designated *honest confession* of the Israelites, not to a secret association with immoral and state-hostile tendencies.

The number of honorable Israelites among the Jews must be small; in any case, they have no influence on the spiritual stance of Judaism as a whole, for otherwise they would protest against the immoral teachings of the rabbis and their mocking depictions of God. But nothing of the sort has been heard. Indeed, one must ask whether people with a morally serious conscience could reconcile their continued adherence to Judaism at all if they were aware of the roguish teachings of the rabbis. It is thus to be assumed that truly moral people can only be held in Judaism by a terrible coercion, by the despotism of the rabbis and the clan allied with them. Let us not forget that assassination threatens every apostate.

The caricature that the rabbinical-Talmudic concept of God represents becomes clear only when one imagines these rabbinical words in the mouth of a Christian. Imagine a Christian pastor proclaiming from the pulpit: God is 210 million miles long and his body has a circumference of 80 million miles; he plays three hours daily with the Leviathan, whose mouth is so large that it can swallow a fish 200 miles long, and at night God studies the *Talmud*. He danced the first dance with Eve after braiding her hair. With all the angels, God attends high school daily, where the wisest of all rabbis teaches, and where even the devil Asmodeus gains his wisdom. God has commanded you to persecute and destroy all those who are not of the Christian faith. You also have no moral obligations toward them, but may lie to, deceive, and steal from them as you please, etc. — Would a cleric who spoke thus not be prosecuted for blasphemy or committed to an asylum?

In a brazen manner, the rabbis claim that all translations from the *Talmud* by non-Jewish scholars are false. Why they must say this is clear to us; but since, from Peter Niger, Pfefferkorn, Wagenseil, Eisenmenger, Pranaitis, Sixtus von Siena, Neofito, Drach, Paolo Medici, Chiarini, and Buxtorf to Briman, Rohling, Ecker, and Gildemeister, all Christian Talmud scholars agree in their judgment, the rabbis' denials cannot mislead us. We know why they must lie!

But why, if they are of clear conscience, do they not themselves request an examination of the disputed passages by impartial experts? Why do they prevent, by all means, the disclosure of Talmudic teachings? But regardless of the state of these teachings, the deep opposition between the Christian and Jewish concepts of God remains in any case — even if one limits oneself to the Jewish books of the Old Testament. (It should be repeated here

that the Old Testament occasionally contains a truly elevated concept of God, but this is not attributable to the rabbinical Jews but to the non-Jewish Israelites — those farmers and herdsmen of Palestine who were later subjugated by the Jewish plutocracy.)

The *Talmud* itself most sharply highlights the opposition between the Jewish and Christian God by calling the latter *Sammael* and designating him as the *chief of devils*. Add to this that Jehovah made his covenant only with Abraham and his seed, demanding circumcision as the sign of the covenant and ordering *the extermination of all non-circumcised*, and it becomes clear that the Jewish concept of God is separated from the Christian by an unbridgeable chasm.

From all this, the following emerges: Either the Jewish Jehovah is identical with our God: then we must perceive the statements about God in the rabbinical writings as blasphemies and expect the public prosecutors to take action against the rabbis and their writings; or Jehovah and the Christian God are not identical, then Jehovah is not the true God, and a critical examination of this Jehovah cannot constitute blasphemy under § 166.

I therefore cannot understand how it can be seen as blasphemy that I wish to see religious thought freed from immoral admixtures and the concept of God preserved from falsifications. I am not fighting *against* but *for* religion. My intention is not to degrade the concept of God but to elevate it, to see it purified of all sorts of dross of superstition. The impurities of Jewish thought are incompatible with our refined legal views and moral concepts, least of all with our conceptions of God. My most ardent wish is that a truly religious spirit may once again permeate all circles of our people and that a morally serious outlook on life may form the content of our existence. Therefore, I must oppose all those who seek to cloud moral ideas and distort the image of God.

Some Additional Interesting Evidence

Goethe against the Jewish God

No less a figure than Goethe provides a noteworthy contribution to the question discussed here, as he expresses in his *Notes and Essays on the West-Eastern Divan*: *)

If it had been possible to complete the migration of the children of Israel from Sinai to the Jordan in a shorter time, ... we would have been spared so many fruitless years, so many barren nations, and the great military leader (Moses) would be restored to his full worth against what we have had to recall about him. Also would the manner in which God appears in these books no longer be so oppressive to us as it has been — where he reveals himself as cruel and terrifying, since already in the Book of Joshua and the Judges, and even further on, a purer, patriarchal essence reemerges, and the God of Abraham appears friendly to his own as before, even though the God of Moses has, for a time, filled us with horror and repulsion.

*) Goethe's Complete Works, with an introduction by Ludwig Geiger, Hesse und Becker Verlag, Leipzig, Volume 5, p. 188.

Goethe seeks to salvage Moses as a *man of action* but clearly feels how the concept of God in the prophets rises in moral stature above the God of Moses and how the latter is only suited to evoke horror and repulsion.

In the same context, there is another critical statement by Goethe about the Exodus from Egypt:

Under the pretense of a general festival, gold and silver vessels are lured from the neighbors, and at the moment when the Egyptian believes he is engaging the Israelites in harmless feasts, a reverse Sicilian Vespers is undertaken; the stranger murders the native, the guest the host, and, guided by a cruel policy, only the firstborn are slain, so that, in a land where the firstborn enjoy so many rights, the self-interest of the later-born is engaged, and immediate vengeance can be escaped through a hasty flight.

Talmudic Exegetical Arts

How convenient it is made for the rabbis, regarding the interpretation of Talmudic passages, to play their puzzle game, and how the Jew in general is enabled to read from the Talmud whatever suits him, may be evidenced by the following classic testimony:

The Chief Rabbi of Mecklenburg, Dr. Hamburger, says in his work *The Talmudic Articles*, p. 187: *A hundred years before the destruction of the temple, the teacher (Rabbi) Hillel established seven basic rules of exegesis (interpretation). Rabbi Ishmael, around the year 95, expanded the seven rules to thirteen. — Finally, it was Rabbi Jose, the Galilean, in the second century, who established 32 rules of exegesis. These cover the establishment of the text, the meaning of the words, and the clarification of the content of the scripture.*

Here are some examples of these interpretive arts:

P. 188: *The floating letters are regarded as hints of certain traditions; they are used in exegesis as points of connection for various legends and traditions.*

P. 140: The norms of the exegetes are as follows:

a) *There is no before or after in the Torah.*

b) *The scriptural passages are often not in their place.*

c) *Rearrange and change the word order of a verse.*

d) *Take a word or letter away and add it to another word.*

e) *Do not read as it is written.*

f) *Notarikon is the art of breaking a word into its letters and making a word out of each letter.*

g) *Gematria. Calculation of the numerical value of the letters of a word.*

h) *Temurah. Substitution. Explanation of the scripture by means of letter substitution.*

i) *Bending of letters into similar-sounding ones.*

j) *Swap the sequence of the sentences.*

k) *Use division and separation of sections. (The separation was done by leaving an empty space and inserting a verse or a single letter.)*

This is surely enough for a skilled Talmudist to turn black into white and to twist and deny everything that is in the Talmud. Consider just the one classic instruction: *Do not read as it is written,* i.e., read the opposite. If it says: *You shall not steal,* the Talmudic disciple may read: *You may steal — but you must arrange it so that nothing can be proven against you.*

In a word: The Talmud is a puzzle and secret script.

Jewish Confessions

To the fact we have asserted, that the decomposition of peoples by the Jews is not merely an unintended side effect but is consciously pursued, the following admissions may serve as proof.

The Hebrew Dr. Kurt Münzer published a novel *The Way to Zion*, in which he depicts the debaucheries of Jewish persons and families with crude naturalism. (The book was confiscated due to its obscenity — perhaps also because of its confessions inconvenient for Judaism.) — In this novel, he has the hero of the piece say:

Not only we Jews are so degenerate and at the end of an exhausted, used-up culture. All races of Europe — perhaps we have infected them — we have corrupted their blood.

Indeed, everything today is Judaized. Our senses are alive in everyone, our spirit rules the world. We are the masters, for what is power today is the child of our spirit. They may hate us, drive us away, our enemies may triumph over our physical weakness. We can no longer be eradicated. We have eaten our way into the peoples, infiltrated the races, defiled them, broken their strength, made everything rotten, corrupt, and decayed with our stale culture. Our spirit can no longer be eradicated.

There is a piece of truth in these words; we only hope to still expel the poisonous Jewish spirit if we confront it with the glowing iron of fearless love of truth and if all those called to care for moral welfare finally abandon their cowardice and recall their duties toward their people.

In the Jewish journal *Aktion* (No. 6, January 1913), the Hebrew Paul Mayer ventures into the following mocking rhyme:

Ahasuerus's Merry Wanderer's Song.

See, I am the rootless one,
No betrothed to the world around,
No homesick dream's anesthesia
Drives my heart into my trousers,
For I am hardened by suffering.
You drive me from your thresholds,
Yet I am the most desired,
Your envious cries are aimed at me,
For I drink from your springs
And weigh your values.
My soul's smooth hides
Conceal what I begged for in penance;
Yet my plunder piles up,
And your brides cheer for me,
The outcast of a foreign desert.
Your honest digestion smokes its pipe,
But I am a clever taster,
And I provoke your senses
To the highest self-edification.
Thus, I play the games
Of my mature insolence,
Strange, very subtle,
Final, veiled goals
Of my Asian blood.

It may take such impudences to finally open the eyes of even the most patient and deluded German to the *final, veiled goals*. And it is our consolation that the Jew, plagued by hubris, himself provides the weapons that must destroy him.

That hatred against non-Jewish peoples forms the fundamental trait of the Jewish essence is confessed by Rabbi Cheskel Zwi-Klötzel in the journal *Janus* (No. 2, 1912) under the heading *The Great Hatred*:

Your antisemitism, the hatred of Jews, is matched on the Jewish side by a great hatred of everything non-Jewish; just as we Jews know that every non-Jew, somewhere in a corner of his heart, is and must be an antisemite, so every Jew, in the deepest depths of his being, is a hater of everything non-Jewish … Just as in the innermost heart of every Christian the word "Jew" is not entirely harmless, so to every Jew the non-Jew is the "Goi," which is by no means an insult, but a clear, unmistakable mark of separation … Nothing is as alive in me as the conviction that, if there is anything that unites all Jews in the world, it is this great, sublime hatred … They call us a danger to "Germanness." Certainly, we are, as surely as Germanness is a danger to Judaism … Whether we have the power or not, that is the only question that interests us, and therefore we must strive to be and remain a power.

So triumphantly may the Hebrew behave in his material power; his moral footing begins to slip from under him.

The Jews are gradually becoming insecure in their position. This present book, which has been distributed in 25,000 copies since 1910, as well as the ongoing exposures of Jewish activities in the *Hammer*, have undoubtedly contributed to greatly shaking the Talmudic audacity of the Hebrews. The rabbinical papers involuntarily bear witness to how, within their own ranks, a dispute has erupted over whether one can still hold fast to the monstrosities of the Talmud or not. Here are some samples of this.

The Jewish senior teacher Dr. Josef Carlebach in Berlin writes in the *Israelit*, the central organ of orthodox Judaism (No. 33, 1913):

What is one to say when "rabbis," appointed teachers of Judaism, join in the chorus of our opponents, blinding themselves to the true meaning and power of the Torah's commandments, when they raise the objection against the idea of the eternity and immutability of our life's mission, claiming that there are laws in the Torah and in the Shulchan Aruch that allegedly stem from a lesser ethic and morality because they applied only under different conditions, under certain historical circumstances? What is one to say when rabbis cite passages like (here he refers to those Hebrew passages from the Shulchan Aruch that mean that traitors and apostates should be killed) to build their thesis of development, heedless of the fact that they thereby implicitly declare that in all synagogues, in all houses of learning, one proclaims as God's word what modern morality condemningly turns away from?

Among the main offenders who rebel against orthodox rabbinism and wish to see the Talmud abolished is a Dr. Seligmann, who has been declared heretical by the rabbis and speaks as follows (see the above issue of the *Israelit*):

*Or does Orthodoxy perhaps wish to maintain the fiction, as it has explicitly done with the sacrifices, for whose reintroduction it prays daily, that all Torah laws that have fallen out of practice are merely postponed but not abolished? Then I would like to pose the public question to Orthodoxy: does it intend to reintroduce the Mosaic law of war, the institution of slavery, polygamy, and so many other things? Then I would like to request a friendly answer to the question of what it intends to do with paragraphs 158 of the Yoreh De'ah or 425, 5 of the Choshen Hamishpat? *) Does Orthodoxy believe in the binding nature of this "Torah law"?*

And if not, it would correspond to the duty of truthfulness if the 200 orthodox rabbis publicly withdrew their declaration of condemnation, which turns against themselves — for they too do not recognize the eternal binding nature of the Jewish religious law.

*) Compare pages 98–102 of this book.

We calmly accept the above mocking confessions. The Jew rejoices too soon. His superiority has so far consisted solely in our weakness, in our ignorance, in our blindness that refused to see that in the Jew we are dealing with a treacherous enemy. We ourselves paved the way for his triumph; we helped to promote and favor him everywhere because, in exaggerated humanity, we believed we had to prove our love and tolerance to him. His hubris and scorn are justified as long as we, through our behavior, burden ourselves with the appearance of stupidity and fail to see through the crude Jewish deception. It had to provoke his mockery when we refused to see how he lies to us and robs us in broad daylight.

But the tide will turn; awareness is spreading. Already, everywhere, there is movement to shake off the most terrible disgrace of intellectual enslavement. A hundred years after the Wars of Liberation, we are on the verge of winning a new Leipzig Battle and freeing our people from the most shameful and unworthy yoke.

The struggle is for the highest goods, and no one may stand idly by. Partisans of the Jews are traitors to their people.

Leipzig, October 1913.

* *

Addendum

This book already has its history.

It was foreseeable that it would be attacked from the Jewish side. When it appeared in its first edition in 1910, the *Central Association of German Citizens of the Jewish Faith* hastened to file a complaint with the public prosecutor's office in Leipzig, accusing the author of blasphemy and religious defamation.

To finally clarify before the court how the accusations against the Talmud and Jewish doctrine stand, the defendant's attorney, Mr. Böttger in Buttstädt, requested a preliminary investigation at the competent district court in Leipzig, involving expert Orientalists and Hebraists. The court granted this request and submitted the present book to a larger number of specialists for evaluation, including two directors of rabbinical seminaries (Hoffmann and Schwarz), as well as several respected theologians and experts in Oriental sciences.

Understandably, opinions on the facts asserted in the book diverged widely. Among others, Professor Dr. Meinhold (Bonn) states, after a thorough examination of the disputed passages:

After all this, I can find in Fritsch an insult to the Jewish people, but not to the Jewish religion. For what the best of this people have felt as religion, and still designate and feel as such to this day, he does not attack, but rather defends. What he does attack must be understood as based on ignorance and misinterpretation or as a fight against things that neither we nor the truly religiously sensitive Jews designate as religion.

Professor Dr. Thümmel (Jena) states, among other things:

The name of God covers a great many changing and different concepts of God. Religious concepts are too fluid and differentiated to meet the requirements of a punishable offense …

The belief in God is a historical product; its earlier phases are subject to criticism and not a protected object under today's penal code.

In contrast to the other experts, the rabbinical scholars Schwarz and Hoffmann maintain the position that the concept of God in Judaism is immutable and that the Jehovah of the Old Testament still holds the same position in Judaism today as in the earliest times. — This is noteworthy!

Regarding certain Talmudic text passages, Hoffmann and Schwarz also take a divergent stance. They deny that Talmudic morality treats the *stranger* (non-Jew) differently from the fellow tribesman. To this, another expert remarks:

What Dr. Hoffmann in his Shulchan Aruch, pp. 80 ff., and Lazarus, Ethics of Judaism (1901), and Weigl, Judaism, Berlin 1911, p. 73, say about the duties of Israelites toward strangers does great credit to their own humanitarian thinking, but it does not align with historical truth. It is hardly permissible to simply ignore all source passages that state the opposite of the advocated opinion. Compare also the highly unfavorable judgment

that Marx, Jewish Law on Strangers (1912), pp. 33 ff., passes on Hoffmann's Shulchan Aruch, 2nd edition.

Regarding the fact that rabbinical doctrine distinguishes between state law and Jewish special law, giving precedence to the latter, there is an understandable effort on the rabbinical side to obscure this fact. To this, one of the experts says:

The reinterpretation and softening of the original meaning, as many rabbis, to their credit, have undertaken and continue to undertake, are not sufficient and continually provide new fuel to the assertion that Judaism is a state within the state, that the Jew as such is incapable of true German, French, or English patriotism. Certainly, the Shulchan Aruch says that "state law is law," so in the case of a conflict, state law takes precedence over Jewish law. But in practice, things often look quite different. It is indeed the case that the non-Jewish tax official is always considered dishonest and that, if a non-Jew, a Goi, is the tax collector, one may evade taxes (Choshen Hamishpat 369, 2 and Marx, Law on Strangers, pp. 50, 68). It is indeed the case that it is stated: If a sick person bequeaths something to a non-Israelite in a will, one must not obey him; for it is as if he had ordered a sin to be committed with his money (Choshen Hamishpat 226, 2). It is indeed the case that one is obligated to kill an Israelite heretic (Choshen Hamishpat 425, 1–5). Likewise, one must not save a heathen at the risk of one's own life, presumably because the life of a Jew is more valuable than that of a non-Jew. It is indeed the case that the marriage of Christians is regarded as concubinage (Eben ha Ezer 68, 1).

To arrive at a secure opinion regarding the divergent views of the various experts, the court finally appointed Privy Church Councilor Professor Dr. Kittel in Leipzig as the chief expert. His expert opinion is now accessible to everyone, for, in accordance with a Jewish request, Kittel published his opinion in August 1914 in the publishing house of Otto Wiegand (Leipzig) in book form under the title: *Jew-Hatred or Blasphemy?* — The book was allowed to be published despite the wartime truce, although it contains the most outrageous defamations against me. However, due to this very truce, I was then prevented from giving the appropriate response to Kittel's statements; for the truce protects the Jews and their partisans from unpleasant attacks, but not the Jew-opponent. He is fair game.

Despite the wartime truce, the *Communications of the Association for the Defense Against Antisemitism* in their issues No. 1 and 2 of January 1914 were allowed to reprint the crudest insults against me from Kittel's book without censorship intervening. Here is just a small selection from them.

In reference to Kittel, it is reported there that *Fritsch lacks at least full scholarly accountability, perhaps even moral accountability.* If I had made my claims in good faith, this would only be explainable *on the basis of the assumption of a severe intellectual defect.* My *inability for scholarly thinking and work goes hand in hand* with *an equally severe moral deficiency.* There is talk of a *malicious sin,* a *negligent offense against the duty to truth,* of a *severe lack of sense of duty, significantly exceeding the commonly occurring measure, i.e., a moral defect.* — However, since Kittel ultimately had to admit (due to the substantive legitimacy of my attacks) that *neither from the side of Judaism nor Christianity could I be legally prosecuted,* the only option left was to expose me to ridicule: *The curse of ridicule is more painful and deadly than judicial penalties,* it says there.

I could probably have successfully taken legal action against such baseless insults but hesitated to burden the already overloaded courts at that time with such matters — especially since my experiences in similar cases taught me that, with today's judicial practice and its delaying tactics, etc., the Jew-opponent — even with a favorable verdict — always remains the loser due to attorney fees, travel costs, and loss of time. *)

*) In June 1912, Rabbi Dr. Kaelter in Danzig was sentenced to a fine of 200 marks for insulting me. (See Hammer No. 232.) He appealed, and by May 1913 (i.e., after two years), the appeal had not yet been heard, requiring me to make a second trip from Leipzig to Danzig for the final hearing. The court was not inclined to enter into a substantive discussion of the dispute but, with constant reference to the wartime truce during the war, pressed for a settlement, which I ultimately had to accept, willingly or not.

Based on Kittel's expert opinion and adopting its views, the Leipzig District Court reached the following decision, which deserves to be preserved as a cultural document of our time:

Decision of the First Criminal Chamber of the Royal District Court in Leipzig, dated September 20, 1913.

In the criminal case against the publisher and writer Theodor Fritsch from Wiesensee, for an offense under § 166 of the Penal Code, the request of the Royal Public Prosecutor's Office to open the main proceedings is rejected, and the accused is discharged from prosecution with the costs borne by the state treasury.

The accused has been charged with publicly blaspheming God and thereby causing a scandal through statements in his book, published in its first edition on July 11, 1911, and in its second edition on October 25, 1911, by his Hammer Publishing House, "Theodor Fritsch, My Evidence Against Jehovah," and through the composition and publication of the article published on May 1, 1912, in his journal "Hammer": "Are There Two Gods in the German Reich?" particularly through the statements reproduced on pp. 37 ff. and 208 ff., and further, at the end of 1911, in the leaflets No. 4 and No. 2 authored and distributed by him, as well as in the aforementioned article of May 1, 1912, on pp. 39 ff. and 208 ff., with defaming the Jewish religious community, i.e., a religious society with corporate rights within the federal territory, in the manner mentioned.

*The Criminal Chamber adopts the position of the clear and convincing expert opinion of Privy Church Councilor Professor Dr. Kittel, who has thoroughly considered and utilized the statements of the other expert opinions. Accordingly, there can be no doubt that the accused, in his writings, using misunderstood or partially distorted source passages *) from the Old Testament, in an agitational and passionate manner under the guise of scholarship, provides a critique of the Old Testament Jewish god Jehovah that is highly repulsive and results in a brutal distortion of the actual facts and a crude defamation of Jehovah. Nevertheless, no action can be taken under § 166 of the Penal Code for these statements — discussed in detail by Kittel. For this legal provision presupposes that God is blasphemed, and specifically God as he is currently worshipped under the applicable criminal law. According to Kittel's expert opinion, however, the God blasphemed by the accused, Jehovah, is not the God worshipped by German Jewry today, even if some individual, spiritually and religiously immature Jews outside the community still believe*

in him, — but rather the pre-prophetic Jehovah of ancient Israel, from which, particularly through the prophets, the holy conception of God of the current Jews, the idea of an ethical and universal, world-encompassing monotheism, has developed. A blasphemy of God in this direction is not present. Likewise, there is insufficient suspicion that the accused has defamed Judaism in its entirety as a religious society as it exists today, since his defamations target only those Jews who adhere to the Talmud and Shulchan Aruch, who, though found individually, according to Kittel's — and essentially also Kahle's, Schwarz's, and Hoffmann's — expert opinions, stand outside the Jewish religious community. In fact, the accused, particularly in his article of May 1, 1912, distinguishes between Jews who believe in those "textbooks" and those who do not, and defames only the Talmud believers. The defamations highlighted on pp. 208 ff. refer solely to an imagined community.

Signed: Wäntig, Mirus, Lauche
Certified on November 4, 1913.
The Court Clerk at the Royal District Court in Leipzig, Hermann, Clerk.

* * *

*) Which source passages are supposed to be distorted is still unknown to me to this day. — The Author.

Regarding the scholarly subject of the dispute itself, the following should be noted from the issued expert opinions. Concerning the Jewish concept of God, Professor Kittel says:

The discussions in Chapter I have shown that the God of ancient Israel is not an absolutely uniform entity. If Messrs. Hoffmann and Schwarz deny this, they only prove that they have no adequate understanding of a scholarly, i.e., historical, perspective on the subject.

Regarding the Jewish denial of the Talmud and Shulchan Aruch, Professor Meinhold states in his expert opinion:

The abandonment of the Shulchan Aruch by Judaism as a whole has not occurred; and it is hardly to be expected, as Judaism today is not a unified entity. This fact and the phenomenon that many representatives of Judaism (cf. the counter-leaflet) defend the Talmud and Shulchan Aruch far beyond what is appropriate to the circumstances must continually give the impression that they feel their cause, if not identical with, then at least closely connected to these writings.

This is an important concession, indeed the crux of the entire dispute. The good opinion of Professor Meinhold that truly religiously sensitive Jews align with other civilized peoples in their views on religion and morality is undermined by a striking circumstance. The first thing a Jew standing on a truly moral level would have to do, in my opinion, is to decisively renounce those rabbinical teachings characterized in this book. As long as the allegedly noble-minded Jews do not expressly declare that they reject any association with the dispositions described on pp. 92 to 102 and turn away from them with indignation, the suspicion remains that they secretly adhere to them.

It is noteworthy that the above judicial decision — based on Kittel's expert opinion — designates those Jews who still adhere to the Talmud and Shulchan Aruch as *standing outside the Jewish religious community*! It would be valuable to hear what the rabbis, whose entire authority rests solely on the Talmud and Shulchan Aruch, have to say about this! Furthermore, the question arises: If the Talmud and Shulchan Aruch are no longer valid — where then are the Jewish teachings and laws to be found? On what is the current Jewish religious community based, if not on the rabbinical writings? I expect an answer to this question from authoritative Jewish sources — as well as from German experts.

Leipzig, May 1916

Theodor Fritsch.

* * *

No such answer has been received to this day (January 1921).

The assessment of the situation as established in the judicial ruling requires one final clarification on my part. In truth, the entire content of this book is a refutation of Kittel's view. However, so that the reader does not part with a clouded overall impression of the book, I reproduce below the response I gave at the time in the *Hammer* No. 275 of December 1, 1913, to my opponents.

Blasphemy?

In ancient Greece, banishment from the land or death threatened those who did not honor the gods; and other peoples of antiquity took such matters similarly seriously. And rightly so! A people that wishes to maintain itself at a moral height needs something holy, sublime, untouchable to uplift itself; something removed from the frivolous criticism of the day. And people for whom there is nothing awe-inspiring, nothing sacred, are depraved, capable of every aberration.

However, the conceptions of God among peoples have undergone a long developmental progression. From the demon worship and *stone idol worship* of primitive tribes to the all-encompassing, eternal, and infinite God who includes all beings in his *love*, it is a long journey. And so it happened, over great spans of time, that a genius sensed a higher and purer God, causing the old image of God to fade and be toppled from its place. These were the birth hours of new religions, new ascents of the human spirit to purer heights, simultaneously times of tremendous intellectual ferment, periods of bitter struggle. But he who brought the new, more perfect image of God and overthrew the old appeared to the adherents of the habitual faith as a blasphemer, a subversive, a heretic; and the fierce hatred of all traditional believers turned against him. The bringer of a purer God often had to give not only his blood and life for this gift to humanity but also prove through the sacrifice of his life's happiness that the new God was worthy of the highest offering.

Yet even where a higher concept of God had already been achieved, it was easily pulled down from its sublime height, cloaked in error and delusion. Weak human nature tends to take the external for the essential and lose the innermost essence in the process. Thus, religions have repeatedly sunk into externalization and formalism, whereby the moral height of the teaching vanished from sight. With vain gestures, *prayer-babbling*, and external sacrificial rituals, people believed they served God and erased all the sins committed in an immoral, blasphemous life. They imagined this God as so vain and base that he could be bribed and appeased with flattery and gifts — as base as the basest human nature. And how could a person imagine their God differently from themselves? Thus, it happens that a person, in their conceptions of God, unconsciously paints their innermost essence. The spiteful imagines their God as vengeful, the greedy as covetous, the power-hungry as brutal and tyrannical, and the servile soul paints God as a chief servant.

Thus, the God was repeatedly pulled down into the lower human realm, and from time to time, a strong figure had to come to restore the image of God in its purity and sublimity. But whoever sought to strip away the vain human additions from God, whoever strove to replace a distorted image with the perfect form of God, appeared as an audacious one who laid hands on God. For the errors of religious doctrine, the flaws of the falsified image of God, had become sacred to the deluded believer.

Thus, Socrates was considered a blasphemer of the old gods by his contemporaries and atoned for his higher wisdom with the poison cup. So too were Galileo and Giordano Bruno, Hus and Luther, seen as heretics and blasphemers in the eyes of their time and, as such, subjected to the persecutions of the Church. Christ was delivered to the cross because he proclaimed a new teaching and did the most audacious thing a man could do in a Jewish land: he toppled the old Jewish God Jehovah from the throne to place his sublime *Heavenly Father* upon it.

Did he truly do that? Very few have understood it so far — least of all the men of the Church. They continue to live in the old delusion that the Jewish God Jehovah still sits on the throne — even within the realm of the Christian Church. And zealous falsifiers are at work to reinforce this error.

The poor souls! They have not understood their Savior to this day. And yet Christ expresses it so clearly — a child's ear can understand it — that his *Heavenly Father* has nothing in common with the old Jewish God; he never utters the word Jehovah. And when the Jews boast of being the children of God, he cries out to them in indignation: *Your father is the Devil! You are the Devil's children!* — Or does it mean something else when he says: *You are of your father the Devil, and you will do your father's desires. He was a murderer from the beginning, and the truth is not in him. When he lies, he reveals only his innermost nature, for he is a liar and the father of lies* (John 8:44).

This *blasphemy* of Christ stands in all Bibles; it is directed at the Jewish God Jehovah; and if Jehovah were the true God, why are the Bible distributors not prosecuted for blasphemy?

I have been fighting against this old error for 30 years. And to clarify it in all points, I wrote my book: *Evidence Against Jehovah*. How can it be surprising that my attempt to help purify the clouded conceptions of God of our time met with resistance among traditional believers, the thoughtless repeaters of pious formulas, and brought me into conflict with the penal code! Yet no — it has not come to my knowledge that believing Christians took offense at the critique I leveled against the Old Testament Jehovah, for it was not the Christian God but only the Jewish God that I turned against, that national special God who exists only for the people of Judah and extends his love only to them, who preaches open enmity against all non-Jewish peoples. However — the Jews are a state-recognized religious society (though, in my opinion, recognized through a misunderstanding, because their secret teachings were unknown), and so I had to be prosecuted for the sake of the Jewish God.

The judicial ruling communicated above should be of great interest to both Jews and Jew-opponents and inspire a series of useful reflections. First, it establishes — or assumes as established — that the Old Testament Jehovah, with whom Abraham made his blood covenant, that God who demands circumcision and blood sacrifice, who went through the ranks of enemies and his own people murdering and demanding murder, who willingly lent a helping hand to all sorts of villainy of his favorites, is no longer the God of today's Judaism. According to the opinion of the chief expert, whose judgment the court adopted, German Jewry no longer worships the pre-prophetic Jehovah; rather, it has adopted that elevated concept of God developed by the prophets of ancient Israel.

It remains to be seen what our orthodox rabbis will say about this view. If they are honest, they will contradict it. The good opinion of Kittel, that all of Judah — or at least the vast majority of the Jewish people — adopted the idea of an ethical, universal, world-encompassing God after the time of the prophets, is unfortunately refuted by an unrelenting fact: The *Talmud*, written about 1,000 years after the Israelite prophets, does not know this world-encompassing ethical God; it knows only the national and private God of the children of Judah, who unrelentingly holds to the old vows — a God who is measured in miles and cubits, who plays with the monster Leviathan, studies the *Talmud*, attends school with the rabbis, occasionally swears falsely, and engages in all sorts of

bizarre activities. The benevolent opinion of our scholars, who always attribute the most sublime thinking to the Jews, suffers an unrelenting refutation in the rabbinical writings, for here, baseness, falsehood, and malice peek out from every seam of the tattered garment. It is neither conscientious nor scholarly to ascribe to the Jews qualities they do not possess and which are unrelentingly refuted by their own teachings and the facts of life.

As for the judgment of the experts regarding my person and my views — they speak, in part, quite disparagingly of both — I can calmly accept that. I am not the first to fare poorly in the judgment of contemporary authorities. Whoever dares to think further and know more than the professional spokesmen of their time is always punished with scorn and contempt for this audacity. And this was not only the case in the realm of religion. When Richard Wagner presented his first musical works, all those who thought they understood music declared: *This is no longer music at all!* — And today, we are of the opinion that it is music of a higher degree, which, in its powerful, fetter-breaking genius, overflowed the framework of old musical concepts.

So let us calmly leave the judgment to future generations as to which side in this dispute had the better scholarship and the higher religiosity. They accuse me of fanaticism, distortion, and exaggeration; they even presume to doubt the health of my mind. What else can be expected from them! How could they grasp things they have never seen, things that extend beyond the boundaries of their certified scholarship — I assure them of my deepest sympathy! May the readers of my book form their own judgment as to whether these accusations are justified.

How can the professional scholar tolerate that someone outside the field claims to know more than they do! The professional scholarship simply does not allow such a thing; its authority must forbid it. Many men of science see their task solely in collecting what others have pre-thought; they renounce independent thinking and judgment. And when a bold one leaps over the narrowly drawn fence into new territory, the outrage is great. Such a blasphemer belongs at the pillory. It is a pity we no longer have the stake; they would have known a good roast for him!

But the religious is not a field of scholarship at all, any more than artistic creation is. Both are rooted in feeling, in the soul, and cannot be measured with a compass. With all scholarship, no pictures can be painted, and no thoughts of God can be grasped. The gentlemen scholars must leave that to those to whom God gave more than a counting and calculating mind.

However, let us return to our sober matter.

It is of great interest to hear that those Jews who still adhere to the teachings of the *Talmud* and *Shulchan Aruch* stand outside the Jewish religious community. This contradicts other statements from authoritative Jewish sources (some of which are cited in this book); they state that the *Talmud* and *Shulchan Aruch* are still the authoritative law books of the Jews. The opinion of the orthodox rabbis on this must also be awaited.

But if the *Talmud* and *Shulchan Aruch* are no longer valid: where then are the actual Jewish teachings to be found? It seems to us that the Jews must look for a new God and a new religious doctrine if they wish to remain an honorable religious community in the

eyes of the world. And now, after those immoral, state- and humanity-hostile books of rabbinism are disavowed by the Jews themselves, will these shameful marks of human depravity, this villainy elevated to religion, finally be thrown into the fire?

Regardless of how one may decide: I have at least achieved that Judaism no longer has the audacity to openly profess the criminal teachings of rabbinism. It has made a cowardly retreat, abandoning what it previously wanted to be regarded as its sacred religious teachings. And the public prosecutors will now have the duty to ensure that in Jewish schools and synagogues, the criminal mentality that set a monument of shame for all time in the rabbinical writings is no longer taught.

Of course, even if those books were destroyed: the genuine Jewish spirit laid down in them will never die out. It is in their blood. A people that could ever devise and recognize such teachings has placed itself at the pillory for all eternity.

I would like to believe that such wicked Jews as they depict themselves in the rabbinical writings do not exist; that they exist only in my imagination, that it is only a *thought community*, as the judicial ruling puts it. If only this *thought community* did not grip our own fate with such terribly rough hands.

If it is true that the old Jewish God Jehovah is not the true God, not the God to be protected by § 166 of the Penal Code, then it is also true that I sat in prison three times unjustly — because the Jews wished it.

Call to Rally

It is not enough to write a book and record some facts and insights therein; nor is it enough to read such a book and silently agree with it. If we are to finally avert *moral annihilation* and spiritual enslavement, to rebuild German life in the spirit of our racial character, to secure the future for German ideality, we must learn to draw relentless conclusions from all our insights and translate our thoughts into action.

To this end, it is necessary to unite those who understand and earnestly desire this. The individual is in danger of despairing in the face of the great power and cunning of our opponents; let us remember, however, that our enemies actually constitute only a small handful among the Aryan peoples and owe their power only through a steadfast unity. What prevents us from doing the same?

Let us come together in a *Protective and Defiant Alliance*, whose aim is to resist the enemies and clear the way for German essence. Let us create a German spiritual alliance — three times as strong as the Jewish one! If we fill ourselves with proud self-confidence and the world around us with German sense and essence, there will no longer be any place for the brazen foreign element among us.

May everyone who reads this book and recognizes its truths find no peace in their conscience until they have offered a helping hand to liberate their people from the deepest disgrace.

The first goal of those who come together will be to agree on the paths to be taken.

The publishing house is ready to receive addresses, and the author guarantees that any misuse of names will be prevented.

For the time being, the journal *Hammer* is the rallying point for all those earnestly striving upward in the German spirit. It is the open forum for discussing all questions, not only the suppression of the hostile intellectual world but also the positive construction of a way of life in a purely German spirit.

Internal events during the war, which could not be publicly discussed out of respect for the *wartime truce*, have once again shown the terrible and disastrous power that Hebraism has developed among us. A series of relevant facts are recorded in the *Hammer* and have meanwhile been documented in special publications available from the Hammer Publishing House.

Theodor Fritsch.

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Vienna, October 10, 1912. Prof. Dr. M. R.

Printed by W. Sappe, Bankiers-Leipzig.